ÆSOPI FABULÆ,

ANGLO-LATINÆ;

Quarum ſingulæ in diſtinctas ſuas Periodos, numeris characteribus annotatas, ita dividuntur;

Ut in eiſdem tranſcribendis & tranſferendis exercitati Pueruli, non modo Regulas quaſcunque Grammaticæ accuratiùs intelligant; ſed & aptam Verborum Compoſitionem, atque Idiomata utriuſque Linguæ feliciùs proſequantur, atq; imitentur.

A *CAROLO HOOLE*, in Artibus M. & Coll. Linc. Oxon. privatæ Scholæ Grammaticæ Inſtitutore, in ædibus Quadrantariis Lothburienſibus, haud ita procul à Byrſa regali, apud *Londinates*.

LONDINI.

Excudebat *R. E.* pro Societate *Stationariorum*, 1700.

ÆSOP'S FABLES,

In English and Latin;

Every one whereof is divided into it's distinct periods, marked with Figures;

So that little Children being used to write and translate them, may not only more exactly understand all the Rules of Grammar; but also learn to imitate the right Composition of Words, and the proper Forms of Speech, belonging to both Languages.

By *CHARLES HOOLE*, Mr. in Arts, *L. C. Oxon.* and Teacher of a private Grammar School, in the *Token-house* in *Lothbury*, near the Royal *Exchange*, *London*.

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Deſ. Eraſmi Adag. Chiliad. 2. Centur. 6.

Οὐδὲ τὸν Αἴσωπον πεπαίτηκας, *i. e. Ne Æſopum quidem triviſti.* De vehementer ſtupidis & imperitis. Nam antiquitùs *Æſopi* fabellas etiam vulgus Idiotarum tenebat. Has igitur qui non legiſſet, nihil ſcire videbatur.

ÆSOP'S FABLES

Englisth and Latin.

1. Of the Cock.

1. A *Cock, as he* turn'd over a dunghil, found a pearl: *saying, Why do I find a thing so bright?*

2. *If the jeweller had found it,* none would have been more glad than he; as being one *that could tell the worth of it.*

3. It is indeed of no use to me, nor do I much value it: nay truly, I had rather have a barley-corn than all the Pearls in the World.

4. The Moral. *Understand by the* Pearl, *Art and Wisdom: and by the* Cock a dotish man, and one that is given to pleasure.

5. *Neither do blockish people love the Liberal Arts, seeing* they know not the use of them; nor a voluptuous person; because he delighteth only in pleasure.

2. Of the Wolf and the Lamb.

1. A *Wolf, drinking* at a spring-head, *saw a Lamb drinking* a great way below.

2. *He ran to it, and chid the Lamb; because it* muddied the Spring.

3. *The Lamb trembled, and humbly besought him, that he would* spare an innocent.

4. *Saying, that he, because he drank* a great way below, *could not indeed muddy the Wolf's drink,* much less *would he.*

5. *The Wolf rails aloud on the contrary: Thou* varlet, thou hadst a good do nothing: thou art always opposing me; thy sire, thy dam, and all thy kind whom I cannot abide to see, do what thy can to cross me.

6. I will punish thee to day.

7. *Mor.* It is an old saying, It is an easie thing to find a stick to beat a dog with.

8. *A great man if he list to hurt, doth soon make an occasion to hurt.*

9. *He hath offended sufficiently, that can[illegible] resist.*

3. Of the Mouse and the Frog.

1. A *Mouse* made war *with a Frog.*

2. *They fought for the command of the Fen.*

ÆSOPI FABULÆ

Anglo-Latinæ.

1. *De Gallo gallinaceo.*

1. GAllus gallinaceus, dum *vertit stercorarium, offendit gemmam*: Quid, inquiens, rem sic nitidam reperio?
2. Si gemmarius reperisset, *nihil esset eo Latius, ut qui* pretium iret.
3. *Mihi quidem nulli est usui*, nec *magni æstimo*: *imò equidem omnibus mmis granum hordei malim.*
4. Morale. *Per* gemmam, *Artem Sapientiámque intellige*: *per* gallum *ominem* stolidum & voluptuarium.
5. *Nec stolidi artes liberales amant, cum usum earum nesciant*; *nec ve-ptuarius*, quippe *cui una placeat voluptas.*

2. *De lupo & Agno.*

1. LUpus ad caput fontis *bibens*, *videt* agnum procul infrà *bibentem.*
2. *Accurrit*, agnum *increpat*, *quod* turbârit fontem.
3. *Trepidare agnus*, *supplicare*, *ut*, parcat Innocenti.
4. Se, quando *longè infra* biberit, potum *lupi* ne potuisse quidem bare: *nedum* voluisse.
5. Lupus contrà intonat: *Nihil agis* sacrilege: *semper obes*: pater, ter, omne tuum *invisum genus*, *sedulo mihi adversatur.*
6. *Tis mihi dabis* hodiè *pœnas.*
7. Mor. *Vetus dictum est*: *ut canem cadat facilè inveniri baculum.*
1. Potens si libet nocere, facilè capit nocendi causam.
2. Satis peccavit, qui resistere non potuit.

3. *De Mure & Ranâ.*

Bellum gerebat mus cum ranâ,
De paludis *certabatur* imperio.

3. *The* fight *was* eager and hazardous.

4. The crafty Mouse, *lurking under the grass, sets upon the Frog by ambuscado.*

5. *The Frog* being the lustier, *being* big-breasted and a good leaper dares his enemy to plain fight.

6. *They had each of them a pike* made of a Bull-rush.

7. *Which conflict being seen a far off, the Kite makes haste, and whilst* for eagerness of fighting, *neither looks to himself, the Kite snatcheth and pulleth in peices both the warriours.*

8. *Mor.* Just so *it useth to befall factious Citizens, who being inflamed with a lust of ruling, whilst they strive amongst themselves to become Officers put their wealth, and for the most part their life in hazard.*

4. Of the Dog and the Shadow.

1. *A Dog swimming over a River carried a piece of flesh in his mouth: when the Sun shone,* so as it often falls out, *the shadow of the flesh shone in the water, at which, when he saw it, he catcht greedily, and lost what was in his chaps.*

2. *And therefore being daunted with the loss* both of the thing, and of his hope, *at the first he stood amazed, and afterwards* recovering his spirit, *barkt out thus. Poor dog, thy desire had no mean.*

3. *Thou hadst enough and too much, unless thou hadst been mad; and now through thine own folly thou hast less than nothing.*

4. Mor. *By this little tale, we are put in mind of moderation, we are put in mind of discretion, that there be a mean to our desire, lest we* lose certainties for uncertainties.

5. *Verily that* Sannio *in* Terence *saith wittily, I will not buy a Pig in a Poke.*

5. Of the Lion and some other Beasts.

1. *THe Lion had covenanted with the Sheep and some others, that the prey should be common.*

2. They go a hunting: *a stag is taken: they divide it.*

3. *When several parties began to take the several pieces* as they had agreed, *the Lion roared saying, One part is mine, because I am the most worthy.*

4. *Likewise another is mine, because I am* the strongest.

5. *Furthermore, I challenge a third part, because I have swet more in taking the Hart.*

6. *Lastly, unless you will grant me a fourth part,* farewel friendship.

7. *His fellows (when they heard this) went away empty and holding their peace,* not daring to mutter *against the Lion.*

8. Mor. *Faith hath always been rare, in this age it is more rare,* it being and always hath been *very rare amongst great men.*

9. *Wherefore it is better, to live with thy like.*

10. *For he that liveth with a mightier man than himself, is necessitated oftimes to forgo his own right.*

11. *Thou shalt have equal dealing with thy equal.*

3. *Pugna* erat *vehemens & anceps.*

4. *Mus callidus*, sub herbis latitans, *ex insidiis* ranam adoritur.

5. Rana *viribus melior*, *pectore* & *insultu valens*, *aperto Marte hostem lacessit.*

6. *Hasta* utrique erat *juncea.*

7. Quo certamine procul viso milvus adproperat: dumque *præ studio pugnæ* neuter sibi cavet, utrumque bellatorem milvus rapit, ac laniat.

8. Mor. *Itidem* evenire solet factiosis civibus, qui accensi libidine dominandi, dum inter se certant fieri magistratus, opes suas plerumque & vitam in periculo ponunt.

4. *De Cane & Umbrâ.*

1. CAnis tranans fluvium, rictu vehebat carnem: splendente sole, *ita ut fit*, umbra carnis lucebat in aquis, quam ille visam avidè captans quod in faucibus erat, perdidit.

2. Itaque *tum rei tum spei* jacturâ perculsus, primùm stupuit, deinde *animum recipiens*, sic elatravit: Miser, deerat cupiditati tuæ modus.

3. Satis superque erat, ni desipuisses: jam per tuam stultitiam minus nihilo tibi est.

4. *Mor.* Monemur hac fabella modestiæ, monemur prudentiæ, ut cupiditati sit modus, ne *certa pro incertis amittamus.*

5. Astutè certè Terentianus ille Sannio, *Ego*, inquit *spem pretio non emam.*

5. *De Leone, & quibusdam aliis.*

1. CUm ove quibusdánque aliis pepigerat Leo, *venationem* fore communem.

2. *Itur venatum*: capitur cervus: partiuntur.

3. Singulis singulas partes tollere *ut convenerat*, incipientibus, leo irrugiit. Una, inquiens, pars mea est, quia sum dignissimus.

4. Altera item mea est, quia *viribus præstantissimus.*

5. Porrò, quia in cap[illegible]o cervo plus sudaverim, vendico tertiam.

6. Quartam denique [illegible]rem ni concesseritis. *actum est de amicitia.*

7. Socij (hoc audito) discedunt vacui & taciti, *nec ausi mutire* contra leonem.

8. *Mor.* Rara semper fuit fides, apud hoc seculum rarior est, apud potentes *& est & fuit* semper rarissima.

9. Quocirca satius est, ut vivas cum pari.

10. Qui enim cum potentiore vivit, *necesse habet* sæpe *de jure suo concedere.*

11. *Cum æquali æquale tibi jus erit.*

6. Of the Wolf and the Crane.

1. THe bones *by chance* ſtuck in the throat of a Wolf, *that had worried a Sheep.*

2. *He goeth about, he intreateth help, but no body helpeth him.*

3. Every body ſaid, He was rightly ſerv'd for his greedineſs.

4. *At the laſt, he perſwadeth the Crane with many fair words, and more promiſes; that with her great long neck, being put into his throat, ſhe would take out the* bone that ſtuck *in it.*

5. *But he mockt her, when ſhe* deſir'd ſomething for her pains; *Thou fool (quoth he) go thy way, haſt thou not enough that thou liveſt? Thou art beholding to me for thy life.*

6. *If I had lifted, I might have bit off thy neck.*

7. *Mor.* It is an old ſaying, *that* it is thrown away, which thou doſt to an ungrateful perſon.

7. Of the Country-Man and the Snake.

1. A Counrry-man brought home a Snake which he had found in the Snow *almoſt ſtarved to death* and *laid it before the fire.*

2. *The Snake recovering ſtrength and poiſon from the fire, and afterwards* not abiding the heat, *filled all the Cottage with hiſſing.*

3. *The Country-man, having got up an Hedge-ſtake, runs to him,* and takes him up roundly *for the wrong done him, both with words and ſtrokes.*

4. *Would he thus* requite him?

5. *Would he offer to take away his life that had given him life?*

6. Mor. *It ſometimes comes to paſs, that they do thee hurt, whom thou haſt done good to,* and deſerve ill at thy hands, *from whom thou haſt well deſerv'd.*

8. Of the Boar and Aſs.

1. WHilſt the idle Aſs *mocked the Boar, he chafed at him and gnaſht his teeth.*

2. *Thou very idle Aſs, thou haſt deſerved ſmart; but although* thou art worthy of puniſhment, *yet* I ſcorn to puniſh thee.

3. *Mock on and fear not, thou may'ſt do it ſcot-free.*

4. *For thou art ſafe, becauſe of thy idleneſs.*

5. *Mor.* Let us endeavour, *that when we bear or endure things that do not beſeem us, we may not ſpeak or do things that do not beſeem us.*

6. *For naughty and ungracious perſons, for the moſt part, are glad if any good man oppoſe them,* and they count it a great matter that they are thought worthy to have revenge taken on them.

7. *Let us imitate Horſes and great Beaſts, which paſs by barking currs with contempt.*

9. Of the City-Mouſe and Country-Mouſe.

1. THe City-Mouſe had a mind to walk abroad into the Country.

2. *The Country-Mouſe ſaw her, and invites her home, gets things ready,* and they go to ſupper.

3. The

6. De Lupo & Grue.

1. LUpo voranti ovem fortè *ossa hæsere in gulâ*

2. *Ambit, orat opem, opitulatur nemo.*

3. *Omnes dissuasant, tulisse cum pretium voracitatis.*

4. Tandem blanditiis multis pluribusque promissis, gruem inducit, ut, collo longissimo in *gulam* inserto, *os infixum* eximeret.

5. *Petenti* autem *præmium* illusit: Inepta inquit, abi: non sat habes, quod vivis? *vitam debes mihi.*

6. Si libuisset, licuit præmordere collum tuum.

7. Mor. *Tristum est, perire quod facu ingrato.*

7. De Rustico & Colubro.

1. RUsticus repertum in nive colubrum, *frigore prope enectum*, domum tulit, *adjecit ad focum.*

2. Coluber, ab igne vim virúsque recipiens, deinde *flammam non ferens*, omne tugurium sibilando infecit.

3. Accurrit rusticus; correptâ fuste, verbis verberibusque cum eo *injuriam expostulat.*

4. Num hanc *refert gratiam*?

5. Num vitam ereptarus sit illi, qui vitam ipsi dederit?

6. *Mor.* Fit interdum, ut obsint tibi quibus tu profueris; & malè *de te mereantur* ii, de quibus tu benè sis meritus.

8. De Aratro & Asino.

1. DUm *iners Asinus* irrideret aprum ille indignans frendebat.

Malum quidem, ignaviissimè, fueras meritus: sed etiamsi tu *pœnâ fueras dignus*; tamen ego *indignus qui à te pœnas sumam.*

3. *Irride tutus, impune tibi licet.*

4. Tutus enim es ob inertiam.

5. Mor. *Demus operam*, ut cum indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.

6. Mali enim & perditi plerunque gaudent, si quispiam bonorum eis resistat; *magni pensant haberi se dignos ultione.*

7. Imitemur equos & magnas bestias, qui *oblatrantes canículos* cum contemptu prætereunt.

9. De Mure Urbano & Mure Rustico.

1. LIbitum *est urbano muri deambulare rus.*

2. Vidit hunc mus rusticus, in vitat, apparatu *regio, itur cunctum.*

3. *The Country-Mouse fetcheth out whatsoever she had laid up against Winter, and brings out all her store, that she might satisfie the daintiness of such a great guest.*

4. *Notwithstanding the City-Mouse* knitting her brows, *condemns the poorness of the Country, and* withall *commends the plenty of the City.*

5. *As she goes back, she brings the Country-Mouse with her into the City; that she might make good in deed, what she had brag'd of in words.*

6. They go to the Feast, *which the City-Mouse had gallantly provided.*

7. As they are at their cheer, the noise of the Key *is heard in the lock.*

8. *They trembled,* and ran away as fast as they could.

9. *The Country-Mouse being both unused to it,* and unacquainted with the place, had much ado to save her self.

10. *When the servant was gone away, the City-Mouse comes again to the table, and invites the Country-Mouse.*

11. *He creeps out of his hole.* having scarcely got shut of his fear, at the last.

12. *He asks the City-Mouse* that invited him to drink, *whether this danger was often or no.*

13. *He made answer, that it was every day, and ought to be slighted.*

14. *Then quoth the Country-Mouse, Is it every day?*

15. *Truly thy dainties* have more bitter than sweet in them.

16. *Indeed I had rather have my want with security, than that abundance with such trouble of mind.*

17. Mor. *Riches indeed* make shew of pleasure, *but if you look into them, they contain danger and bitterness.*

18. *There was one* Eutrapelus, *who* when he would do his enemies the greatest mischief, *made them rich, using to say, he thus took revenge on them; for they were like to receive with their Riches* a great burden of cares.

10. Of the Eagle and Jack-Daw.

1. AN *Eagle having got a Cockle could not* get out the fish *by force or art.*

2. *A Jack-daw coming to her, gives her counsel.*

3. *He perswades her to fly upwards, and to throw down the Cockle from on high upon the Rocks, for so it would come to pass, that the shell would be broken.*

4. *The Jack-daw tarries on the ground* to watch for it's fall, *the Eagle throws it down, the shell is broken, the Jack-daw snatcheth up the Fish,* the Eagle is sorry to see her self couzened.

5. *Mor.* Do not trust every body; *and be sure thou first into the Counsel which thou takest of others.*

6. *For many being asked their advice, do not give advice for them that ask them, but for themselves.*

11. Of the Raven and the Fox.

1. A *Raven having got a prey, croaked amongst the boughs.*

2. *A Fox saw her* hopping to and fro, *he runs to her.*

3. The Fox, *quoth he,* bids the Raven many good morrows.

4. *I had often heard, that* Hear-say was a lier, *and now I find it to be so indeed.*

5. *For as I came this way by chance espied you in the tree, I make hast towards you and blame the rumour.*

6. *For*

3. Depromit rusticus quicquid reposuerat in hyemem, & exhaurit omne penu ut *tanti hospitis excipiat lautitiam.*

4. Urbanus tamen *frontem corrugans* ruris damnat inopiam, urbis *subinde* laudat copiam,

5. Remeans ducit secum in urbem rusticum; *ut qua verbis jactitârat, re comprobaret.*

6. *Instant convivium*, quod urbanus splendidè comparârat.

7. *inter epulandum* auditur in serâ *murmur clavis.*

8. Trepidare illi, & *fugitare fugitando.*

9. Rusticus & insuetus, & *loci ignarus, ægrè se tueri.*

10. Descendente famulo, redit urbanus ad mensam, vocat rusticum.

11. Ille *vix tandem metu depositio*, prorepit.

12. *Invitantem ad pocula* urbanum percontatur, Num hoc periculum crebrum sit?

13. Respondet ille, Quotidianum esse, contemni oportere.

14. Tum rusticus, Quotidianum, inquit.

15. Mehercule, tuæ dapes *plus fellis quam mellis sapiunt.*

16. Equidem malo cum securitate meam inopiam, quàm cum tali anxietate illam copiam.

17. *Mor.* Divitiæ *præ se ferunt quidem voluptatem*: sed si introspicias, habent pericula & amaritudinem.

18. *Eutrapelus* quidam fuit, qui cùm inimicis maximè nocere vellet, ditites eos faciebat, dictitans ita se eos ulcisci, quippe accepturos cum divitiis *pigentem sarcinam curarum.*

10. *De Aquilâ & Corniculâ.*

1. AQuila nacta cochleam, non vi, aut arte quivit eruere piscem.

2. Accedens cornicula dat consilium.

3. Suadet subvolare, & è sublimi cochleam in saxa præcipitare, sic enim fore, ut cochlea frangatur.

4. Humi manet cornicula ut *præstoletur casum*, præcipitat aquila, frangitur testa, subripitur piscis à corniculâ, *dolet elusa aquila.*

5. Mor. *Noli quibuscùm habere fidem*, & consilium, quod ab aliis accepis, fac inspicias.

6. Multi enim consulti, non suis consultoribus, sed sibi consulunt.

11. *De Corvo & Vulpeculâ.*

1. PRædam nactus strepitat in ramis corvus.

2. videt vulpecula *gestientem*, accurrit.

3. *Corvum*, inquit, *plurimâ salute impertit Vulpes.*

4. Sæpenumero audiciam *Famam esse mendacem* jam re ipsâ experior.

5. Nam ut hac fortè jam prætereo suspiciens te in arbore, advolo culpans

6. *For the report goeth* that you are as black as pitch, *and* I *see you are* whiter than Snow.

7. In mine opinion truly you out-strip the Swans, *and are fairer than* the pale Ivy.

8. *And if you excell in your voice, as you do in your feathers, truly I would say, you were the* Queen of Birds.

9. *The Raven, being allured with this flattering tale, makes her ready to sing.*

10. *But the Cheese fell out of her bill as she made her ready, which when he had snatcht up,* the Fox sets up a laughter.

11. *Then the poor Raven* was asham'd and vext at her self, and was grieved for the loss of the thing, blushing at it withall.

12. Mor. *Some are so* greedy of commendation, that *they love a flatterer to their shame and loss; such men are* a prey to flatterers.

13. *But if you will avoid boasting, you may easily avoid* that plaguy kind of flatterers.

14. If thou wilt be *Thraso*, thou shalt not want a *Gnatho*.

12. Of the Lion that was past his strength for age.

1. A Lion, which in his youth had made many his enemies through his fierceness, *was punished for it* in his old age.

2. *The Beasts* pay him in his kind, *the* Boar gnasheth him with his tushes, *and* the Bull goars him with his horns.

3. *But especially the little Ass, being desirous to put away the old name of slothfulness,* insults over him in words *and* kicks him lustily.

4. *Then the Lion, sighing, said, These whom I have long ago done hurt to,* now do me hurt, as I did them, *and* good cause why: *but those whom I have sometimes done good to, now do me no good as I did them; nay, indeed they set themselves against me* without any cause.

5. *I have been a fool to make many my enemies, but a greater fool to trust to false friends.*

6. Mor. *In prosperity be not lifted up*; be not curst.

7. *For if fortune change her Face, they, whom thou hast done hurt to will be revenged on thee.*

8. *And see thou putteth a difference amongst thy friends.*

9. *For there are some friends that are not thine, but thy table's, and thy fortune's; which fortune so soon as it shall be altered, they will be altered too.*

10. *Thou shalt be well dealt withall, if they be not thine enemies.*

11. Ovid *complains not without cause.*

Lo I. that erst had many friends,
Whi'st with the wind and tide I went;
As soon as ever the sea did swell.
Was left 'ith midst with vessel rent.

13. Of the Dog and the Ass.

1. *Whilst the Dog fawned upon the Master and the Family, the Master and the Family cherished the Dog.*

2. *The little Ass seeing that,* fetched a deep sigh; *it began to irk him of his condition:* though it was not fairly carried, *that the Dog should be welcom*

6. Fama enim est, te *nigriorem pice esse*, & video *candidiorem nive*.

7. *Meo sane judicio cygnos vincis*, & *hederâ* formosior *alba* es.

8. Quod si ut plumis, ita & voce excellas, omnium *avium* equidem te dixerim *reginam*.

9. Hac assentatiunculâ illectus corvus, ad canendum apparat.

10. Apparanti verò è rostro excidit caseus, quo correpto, *vulpecula cachinnum tollit*.

11. Tum demum *miserum corvum pudet, pigétq; sui, & jacturâ rei mi-ro pudore dolet*.

12. *Mor.* Nonnulli sic *avidi laudis* sunt, ut cum suo probro & damno ament assentatorem; ejusmodi homines *præda sunt parasitis*.

13. Quod si vitaveris jactantiam, facilè *assentatorum pestiferum genus* vitaveris.

14. *Si tu velis esse* Thraso *nusquam deerit tibi* Gnatho.

12. *De Leone senectute confecto.*

1. LEo, qui in juventute complures suâ ferocitate fecerat inimicos, in senectute *exsolvit pœnas*.

2. *Reddunt talionem* bestiæ: *dente aper, cornu petit taurus*.

3 Imprimis asellus, vetus ignaviæ nomen cupiens abolere, *verbis & calcibus strenuè insultat*.

4. Tum gemebundus leo, Hi quibus olim nocui *jam vicissim nocent*, & *merito*: sed hi quibus aliquando profui, jam vicissim non prosunt, imò etiam *immerito* obsunt.

5. Stultus fui, qui multos fecerim inimicos; stultior, qui falsis amicis confisus fuerim.

6. *Mor.* In secundis rebus non efferaris, *non fis ferox*.

7. Nam si vultum mutârit fortuna, ulciscentur quos læsisti.

8. Et inter amicos fac habeas discrimen.

9. Sunt enim quidam amici, non tui, sed mensæ tuæ, & fortunæ tuæ: quæ quidem fortuna simulac mutata fuerit, & illi mutabuntur.

10. Benè *secum actum erit*, si non inimici fuerint.

11. Meritò queritur *Ovidius*.

En, ego non pauci quondam munitus amicis,
Dum flavit velis aura secunda meis;
Ut fera nimboso tumuerunt æquora vento,
In medio lacerâ puppe relinquor aquis.

13. *De Cane & Asino.*

1. DUm blandiretur canis hero & familiæ, herus & familia canem demulcent.

2. Asellus id videns, *altius gemit*, cœpit eum pigere sortis; *iniquè putat comparatum*, canem gratum esse cunctis, pascíque de mensâ herili, idque otio

to all, and be fed at his Master's Table and get that by idleness and play: and that he on the contrary, should bear pack-saddles, should be beaten with a whip, should never be out of work; and yet be hated of every body.

3. If these things were done with fawning, he resolved to follow that trade which was so profitable.

4. Therefore to try the matter, he runs to meet his Master one time, as he was coming home again; he leaps upon him and knocks him with his hoofs.

5. When the Master cryed out, the servants ran to him; and the foolish Ass that thought he was mannerly, was beaten with a cudgel.

6. Mor. We cannot all do all things as Virgil saith, in his Bucolicks: nay, do all things become all persons.

7. Let every one covet that, let him strive to do that; which he can do.

8. For we know that, which is more significantly said in Greek, Onos Lyras an Ass of Harps [or of an Harp] but Boetius hath it thus, An Ass set to an Harp.

9. Labour is vain, if nature be against it: Nor say, nor do, thy nature being averse, as Horace witnesseth.

14. Of the Lion and the Mouse.

1. A Lion being weary with heat and running, rested him under a shade upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The prisoner humbly beseeches him, and cries, that she is unfit with whom the Lion should be angry.

4. And he considering, that there was no commendation to be got, by killing such a little small beast, lets the prisoner go.

5. Not very long after, the Lion by chance, as he ran along the Forest lights into the Nets; he might roar, but he could not get out.

6. The Mouse hears the Lion roaring pitifully, she knows his voice, she creeps into the holes under ground, she seeks for the knots of the snares: she finds them, having sought for them; she knaws them in pieces when she found them. Thus the Lion escapes out of the Nets.

7. Mor. This Fable perswades clemency to great Men,

8. For, as humane affairs are inconstant, sometimes great men themselves want the help of the meanest.

9. Wherefore a discreet man, though he can, will be loth to hurt a mean body; but he that is not loth to hurt another, is exceeding foolish.

10. Why so? Because, though whilst he presumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain, it hath befallen renowned and great Kings, that either they have stood in need of the favour of mean Persons or been afraid of their displeasure.

15. Of the sick Kite.

1. A Kite kept her bed, being just ready to dye.

2. She intreats her dam to go and pray to God for her.

3. Her dam answered, she could expect no help from God, whose holy things and Altars she had so often defiled with her ravenings.

otio ludóq; consequi; sese contra portare clitellas, cædi flagello, *nunquam otiosum esse*, & cunctis tamen odiosum.

3. Si hæc fiant blanditiis, eam artem quæ tam utilis sit, statuit sectari.

4. Igitur, *quodam tempore*, redeunti domum hero, rem tentaturus, procurrit obviam, subsilit, pulsat unguibus.

5. Exclamante hero accurrêre servi, & ineptus Asellus, qui se urbanum credidit, fuste vapulat.

6. *Mor.* Non omnia possumus omnes, ut ait *Virgilius* in *Bucolicis*: Nec omnes omnia decent.

7. Id quisque velit, id tentet, quod possit.

8. Nam scimus id quod Græcè significantiùs dicitur, ὄνος λύρας Asinus, lyrarum vel lyræ. *Sic autem Boetius, Asinus ad lyram* positus.

9. *Repugnante naturâ, irritus est labor*, Tu nihil invitâ dices, faciesve Minervâ, teste *Horatio*.

14. *De Leone & Mure.*

1. LEo, æstu cursúque defessus, sub umbrâ *frondæ super viridi*, quiescebat.

2. *Murum* autem *gregè* tergum ejus percurrente, experrectus, *unum è multis* comprehendit.

3. Supplicat captivus indignum se esse cui Leo irascatur, clamitat.

4. Reputans ille, in nece tantillæ bestiolæ, *nihil esse laudis, captivum dimittit*.

5. *Nec verò ita multò post*, Leo forte, dum per saltum currit, incidit in plagas; rugire licet, exire non licet.

6. Rugientem miserabiliter Leonem Mus audit, vocem agnoscit, repit in cuniculos, laqueorum quærit nodos, quæsitos invenit, inventos corrodit; Leo è plagis evadit.

7. *Mor.* Hæc Fabula suadet potentibus clementiam.

8. Etenim, ut sunt res humanæ instabiles, *egent* interdum *ipsi potentes ope humillimorum*.

9. Quare vir prudens etsi potest, timebit vel vili homini nocere: qui autem non timet nocere alteri, valdè desipit.

10. Quid ita? Quia etsi potentiâ fretus, neminem metuit; forsan *olim erit* ut metuat.

11. Constat enim evenisse claris magnisque regibus, ut *vilium homuncionum* vel gratiâ indiguerint, vel iram metuerint.

15. *De Milvo ægroto.*

1. LEctò *decumbebat* Milvus, *jam fermè moriens*.

2. Matrem orat precatum ire deos.

3. Mater respondet, Nihil opis illi sperandum à diis, quorum sacra & aras his rapinis toties violâsset.

4. Mor. *It behoves us to reverence God; for he helps the godly, and withstandeth the ungodly.*

5. *Being slighted in prosperity, he hears not in adversity.*

6. *Wherefore in prosperity think on him, that he may be ready when he is called on in adversity.*

16. Of the Swallow and other Birds.

1. AS *soon as ever the Line was begun to be sown, the Swallow perswades the small birds to hinder the sowing; saying, that snares were making for them.*

2. *They mock her, and call the Swallow a foolish Prophet.*

3. *When the Line was now grown up, and green, she adviseth them again to pull up the crop by the roots.*

4. *They mock her again.*

5. *The Line waxeth ripe, she exhorteth them to* spoil the crop as it stood.

6. *And when they would not hear her then neither giving them advice, the Swallow, having left the birds company gets into man's favour; she makes a league with him, dwells with him, and* cheers him with her song.

7. *Nets and snares were made of the Line for the other birds.*

8. Mor. *Many neither know how to advise themselves, nor do they hear one that gives them good advice.*

9. *But when they* undergo dangers and losses, *then at the last they begin to be wise, and* to blame their own want of wit.

10. *Then they have enough and too much advice: This and that (quoth they) should have been done.*

11. *But* it is better to be *Prometheus*, than *Epimetheus.*

12. *Those were brethren: their names are Grecian.*

13. *The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.*

17. Of the Frogs and their King.

1. THe *nation of the Frogs, when it was free, besought* Jupiter *that they might have a King given them.*

2. Jupiter *laught at the petition of the Frogs.*

3. *Yet they* prest often upon him, *till* they made him to do it whether he would or no.

4. *He threw down a great Clog.*

5. *That heavy thing* makes a great plunge in the River.

6. *The Frogs being affrighted, hold their peace: they do homage to their King.*

7. *They* come nearer by little and little; *at the last, having cast away fear they leap upon it, and leap down from it.*

8. *The idle King is a sport and a scorn to them.*

9. *They petition* Jupiter *again; they intreat they may have a King given them that may be valorous.*

10. Jupiter *gives them a Stork.*

11. *He, walking very stoutly up and down the Fen, devours what ever of the Frogs come in his way.*

12. *Therefore the Frogs complained of his cruelty in vain.*

13. Jupiter *doth not hear them, for they complain* even yet to this day.

14. *For*

4. *Mor.* Decet venerari ſuperos; illi enim pios juvant, impios adverſantur.

5. In felicitate neglecti, in miſeriâ non exaudiunt.

6. Quare in ſecundis rebus ſis eorum memor, ut in adverſis rebus præſentes ſint, vocati.

16. *De Hirundine & aliis Aviculis.*

1. CUm primùm cœptum eſt ſeri Linum, Hirundo ſuadet aviculis impedire ſementem, dictitans ſibi fieri inſidias.

2. Irrident illi, ſtultum vatem Hirundinem vocant.

3. Surgente jam Lino & vireſcente, rurſum monet evellere ſata.

4. Iterum irrident.

5. Matureſcit Linum, hortatur *populari ſegetem.*

6. Cùm ne tunc quidem conſulentem audirent, Hirundo, avium cœtu relicto hominis ſibi conciliat amicitiam: init cum eo fœdus, cohabitatur, *cantu demulcet.*

7. Cæteris è Lino avibus fiunt retia & laquei.

8. *Mor.* Multi nec ipſi conſulere ſibi nôrunt, nec rectè conſulentem audiunt.

9. Sed cùm *in periculis ſunt & damnis*, tunc demùm ſapere incipiunt, & *ſuam damnare ſocordiam.*

10. Tunc ſatis ſupérque conſilii eſt; Hoc, inquiunt, & illud factum oportuit.

11. Sed *præſtat eſſe* Prometheum, *quàm* Epimetheum.

12. Fuêre hi fratres: nomina ſunt Græca.

13. Alteri conſilium ante rem fuit, alteri poſt rem: quod declarat interpretatio nominum.

17. *De Ranis & earum Rege.*

1. GEns Ranarum, cum eſſet libera, *Jovi* ſupplicabat dari ſibi regem.

2. Ridere *Jupiter* vota Ranarum.

3. Illæ tamen *iterum inſtare atque iterum* donec *ipſum perpellarent.*

4. Dejecit ille Trabem.

5. Ea moles *ingenti fragore quaſſat fluvium.*

6. Territæ ſilent ranæ: regem venerantur.

7. *Accedunt pedetentim propiùs*: tandem, abjecto metu, inſultant, & deſultant.

8. Iners Rex luſui eſt et contemptui.

9. Laceſſunt rurſum *Jovem*, orant Regem dari, qui ſtrenuus ſit.

10. Dat *Jupiter* Ciconiam.

11. Is perſtrenuè perambulans paludem, quicquid Ranarum obviam ſit, vorat.

12. De hujus igitur ſævitiâ Ranæ fruſtra queſta ſunt.

13. *Jupiter* non audit, nam & *hodiè adhuc* queruntur.

14. Vos

14. *For when the Stork* goes to his rest *at even, they come out of the holes, and* make an hoarse croaking, *but they* talk to one that hears them no

15. *For* Jupiter's mind is, *that they that petitioned against a gracious King, should now endure one that had no mercy in him.*

16. Mor. *It useth to befall the common people, just as it did the Frogs; who if they have a King a little more mild, they find fault with him, that he slothful and idle, and that they may once have a man of valour.*

17. *On the contrary, if at at any time they have* a King that hath mettle in him, *they condemn the King's cruelty, and commend the clemency of the former. Whether it be, because we always grow weary of things present, or because the saying is true,* That new things are better than old.

18. Of the Pigeons and the Kite.

1. THe *Pigeons once had war with the Kite,* whom, that they might be able to bear, *they chose the Hawk to be their King.*

2. *He when he was King* plays the enemy, *not a King.*

3. *He catcheth and pulleth them in pieces,* as fast as the Kite did.

4. The Pigeons repented them of their doing, *and thought it was better to endure the Kite's war, than the Hawk's tyranny.*

5. Mor. *Let it irk no body too much of his condition.*

6. *There is nothing* (witness Horace) *happy on every part.*

7. *Truly, I would not desire to change my condition, so it were but tolerable.*

8. *Many when they have got a new condition have again wished for the old.*

9. *We are almost all of us,* of such a fickle disposition *that* we grow weary of our selves.

19. Of the Thief and the Dog.

1. A *Dog one time answered a Thief, that reached him bread, that he would hold his tongue,* I know thy treacherous intentions: *thou givest me bread, that I may* leave barking.

2. *But I scorn thy gift, because if I shall take the bread, thou wilt carry things out of these houses.*

3. Mor. *Have a care you lose not a great matter, for a little profit's sake.*

4. Take heed how you trust any body.

5. *For there are many, that not only* speak you fair, *but also* do you a courtesie, *with a treacherous meaning.*

20. Of the Wolf and young Sow.

1. A Gilt (*or young Sow*) *pig'd. A Wolf promiseth, that he would look to her* litter.

2. The Sow that had Pigs *answers, That she needed not the Wolf's* humble service: *If he would be accounted dutiful, if he desired to do her a pleasure, he should go further off.*

3. *For the Wolf's office consisted not in being by, but being away.*

4. Mor. *All things are not to be trusted to all men.*

5. *Many men* offer their service, *not for love of thee, but of themselves; seeking their own benefit, not thine.*

14. Vesperì enim ciconia *cubitum eunte*, ex antris egressæ *rauco* [illegible]*atu murmurant*: sed *surdo canunt*.

15. *Vult* enim *Jupiter*, ut quæ regem clementem sint deprecatæ, jam ferant inclementem.

16. *Mor.* Perinde atque Ranis, evenire solet plebi; quæ si Regem [illegible]ulò mansuetiorem habet, ignavum & inertem esse causatur: optat aliquando contingere sibi virum.

17. Contrà, si quando nacta est *regem strenuum* hujus sævitiam damnat; prioris laudat clementiam; sive quòd semper præsentium nos pœnitet, sive quòd verum est verbum, *Nova veteribus esse potiora*.

18. *De Columbis & Milvo.*

1. COlumbæ olim bellum gessere cum Milvo: *quem ut expugnarent* delegerunt regem sibi Accipitrem.
2. Ille rex factus; *hostem agit*, non regem.
3. *Non segnius ac Milvus* rapit, ac laniat.
4. *Pœnitet Columbas incæpti*; satius fuisse putantes, pati bella Milvi, quam tyrannidem Accipitris.
5. *Mor.* Neminem suæ sortis nimiùm pigeat.
6. Nihil est (teste *Flacco*) ab omni parte beatum.
7. Equidem meam sortem, modò tolerabilis sit, mutare non optem.
8. Multi, nova sorte quæsita, veterem rursus optârunt.
9. *Ita* pleriq; *ingenio vario sumus* omnes, ut *nosmet nostri pœniteat*.

19. *De Fure & Cane.*

1. FUri aliquando panem (ut fileat) porrigenti respondit Canis: *Insidias tuas novi*: panem das quo *desinam latrare*.
2. Sed ego *munus tuum odi*: quippe, si ego tulero panem, tu ex [illegible]s tectis cuncta exportabis.
3. *Mor.* Cave parvi commodi causâ amittas magnum.
4. *Cave cuivis homini fidem habeas.*
5. Sunt enim qui dolo non tantùm *benignè dicunt*, sed & *benigfaciunt*.

20. *De Lupo & Sucula.*

1. PArturiebat *Sucula*. Pollicetur Lupus, se custodem fore *fœtûs*.
2. Respondit *puerpera*; Lupi *obsequio* se non egere: si velit [illegible]us haberi, si cupiat gratum facere, longiùs abeat.
3. Lupi enim officium constare, non præsentiâ, sed absentiâ.
4. *Mor.* Non sunt cuncta credenda cunctis.
5. Multi *suam operam pollicentur*, non tuî amore, sed suî [illegible] *suum* [illegible]*erentes commodum*.

21. Of the Mountains bringing forth Young.

1. THere *was once a Report, that the Mountains were in travel.*
2. *Men ran to them, and stood about them, looking for some Monster with extream fear.*
3. *At the last, the Mountains bring forth, there comes out a Mouse.*
4. *Then they were all ready to die with laughing.*
5. Mor. Horace *toucheth on this little tale.*

The Hills bring forth, a silly Mouse is born.

6. *It also notes bragging.*
7. *For bragging persons, when they profess and boast of great matters, scarce perform little matters.*
8. *Wherefore those Thraso's are rightly the subject of jests and scoffs.*
9. *Likewise this tale forbids vain fears.*
10. *For, for the most part,* the fear of danger is worse than the danger it self, *nay it is a thing to be laughed at, which we fear.*

22. Of the Hound that was despised by his Master.

1. THe *Master* set on a Hound, *which was now grown old;* he cheers *him up in vain, his feet are slow, he makes no haste.*
2. *He had caught hold of a Deer;* the Deer got from him, being that he wanted teeth.
3. *His Master rates him with blows and words.*
4. *The Dog answers, that* he ought to be pardoned by right, *that he was now grown old; but that* he had been a stout Dog, when he was young.
5. *But as I perceive, saith he, you like nothing without profit; you loved me when I was young, and able to catch the Game, you cannot abide me now I am slow and without teeth.*
6. *But if you were thankful, you would love him that is old for his profitable youths sake, whom you loved once when he was young,* for profits sake.
7. Mor. *The Dog said well.*
8. *For, as* Ovid *witnesseth,*

Nothing but what brings profit is esteem'd;
Take th'hope of it away, no man is deem'd.

9. There is no remembrance of a good thing past, and no great love of one to come; the main respect is to the good thing present.

It is unfit to say, but truth to tell,
The Rabble judgeth love by profit well.

23. Of the Hares and the Frogs.

1. WHen *the Wood roared* with a whirl-wind, that had not used to be, *the fearful Hares* began to run away apace.
2. And when a Fen was in their way as they ran, *they stood still being doubtful what to do, and* in danger on both sides.
3. *And, that which was* an occasion of great fear, *they saw the Frogs to be under the water in the Fen.*
4. *Then one of the Hares being more wise than the rest, and more eloquent said; Why do we fear, and need not?*

5. W

21. *De partu Montium.*

1. OLim rumor erat parturire Montes.
2. Homines accurrunt, circumsistunt, monstri quippiam non sine pavore expectantes.
3. Parturiunt tandem Montes, exit mus.
4. Tum *omnis risu emori.*
5. *Mor.* Hanc fabellam tangit *Horatius.*
Parturiunt Montes, nascetur ridiculus Mus.
6. Notat etiam jactantiam.
7. Jactabundi enim, cum magna profitentur & ostentant, vix parva faciunt.
8. Quapropter Thrasones illi, jure sunt materia joci & scommatum.
9. Vetat item hæc Fabula inanes timores.
10. *Plerumq; enim gravior periculo est periculi metus*; imò, ridiculum est quod metuimus.

22. *De cane venatico qui ab Hero contemnitur.*

1. CAnem *venaticum*, qui jam senuerat, *instigat* herus; frustra *hortatur*, tardi sunt pedes, non properat.
2. Præhenderat feram; *Fera edentulo elabitur.*
3. Increpat herus verbere & verbo.
4. Canis respondet, debere sibi jure ignosci; jam senuisse, at *venem fuisse strenuum.*
5. Sed ut video, inquit, nil placet sine fructu, juvenem amâsti edabundum; odisti tardum, edentulum.
6. Sed, si gratus esses, quem olim juvenem *frugis causâ* dilexisti, em fructuosæ juventutis gratiâ diligeres.
7. *Mor.* Recte Canis.
8. Nam teste *Nasone*,
Nil, nisi quod prodest, charum est; en, detrahe menti
Spem fructûs avidam, nemo petendus erit.
9. *Præteriti commodi nulla est memoria, futuri autem gratia non gna, præsentis commodi summa.*
Turpe quidem dictu, sed si modò vera fatemur,
Vulgus amicitias utilitate probat.

23. *De Leporibus & Ranis.*

1. YIvâ *insolito* mugiente *turbine*, trepidi Lepores *rapidè occipiunt fugere.*
2. *Fugientibus cum obsisteret palus*, stetêre anxii, *utrinque consensi periculis.*
3. Quodque *injuris* esset *incitamentum timoris*, vident in paludergi Ranas.
4. Tunc ex Leporibus unus prudentior cæteris ac disertior, Quid
5. it, inaniter timemus?

5. We have need of courage.
6. *We have nimbleness of body, but we want* metal in us.
7. *This danger of the whirle-wind is not to be avoided, but to* neglected.
8. *Mor.* In every thing we have need of a spirit.
9. Valour lies flat without Confidence.
10. *For* Confidence is the leader, and queen of Valour.

24. Of the Kid and the Wolf.

1. *When the Goat was* going to feed, *she shut up her Kid* home, *warning her to open the door to no body till she can back again.*
2. *A Wolf, that had heard that a good way off, after the Da* was gone, *knocks at the door,* speaks like the Goat, *and bids h* open the door.
3. *The Kid perceiving his knavery aforehand, saith, I will* open the door; *for though thy voice be like the Goat's, yet trul* see a Wolf through the Chinks.
4. *Mor.* It is good for them, that children obey their parent *and it becomes a young man to give ear to an old man.*

25. Of the Hart and Sheep.

1. A *Hart* accused a Sheep *before a Wolf,* crying out, *that* ought *him* a bushel of Wheat.
2. *The Sheep indeed was ignorant of the debt; yet,* because the Wolf's being by, *she promiseth that she would give it.*
3. A day is appointed for the payment, *it comes, the Heart p* the Sheep *in mind.*
4. *She denies it.*
5. *For that she had made such a promise, she excuseth tha* was done *for fear, and because of the Wolf's being by.*
6. That an oath forced from one was not to be kept.
7. Mor. *It is a sentence of Law,* We may keep off force by fo
8. *Out of this little Fable a new one comes:* We may refel de by deceit.

26. Of the Countrey-Man and the Snake.

1. A *Countrey-man had nourished a Snake.*
2. *And being angry on a time,* he struck the beast with an
3. He got away, but not without a wound.
4. *Afterwards the Country-man coming to poverty, thought t misfortune befell him because of the wrong he had done to the Sna*
5. *Therefore he beseeches the Snake that he would come again.*
6. *He saith, that he forgave him, but would not come ag neither should he be safe with the Country-man, who had [s] great ax at home;* that the blewness of the wound was ceased, the memory for all that remained.
7. *Mor.* It is scarce safe to trust him again, that hath broken his word.
8. *It is indeed a point of pity to forgive a wrong; but it* to look to one's

5. Animo opus est.
6. Corporum quidem agilitas nobis est, sed *animus deest.*
7. Hoc periculum turbinis non fugiendum, sed est contemnendum.
8. Mor. *Omni in re opus animo.*
9. *Jacet virtus sine confidentiâ.*
10. *Confidentia* enim *dux & regina virtutis est.*

24. *De Hædo & Lupo.*

CApra cùm esset *pastum itura*, Hœdum domi concludit, monens aperire nemini, dum redeat ipsa.
2. Lupus, qui id procul audierat, post matris discessum pulsat res: *voce Cuprissat*, jubens recludi.
3. Hœdus dolum præsentiens, Non aperio, inquit; nam etsi x caprissat, tamen equidem *per rimulas Lupum video.*
4. Mor. *Obedire parenti filios, ipsis est utile*; & Juvenem seni cet auscultare.

25. *De Cervo & Ove.*

CErvus coram Lupo *Ovem ream facit, modium tritici* debere clamitans.
2. Ovis debiti quidem erat inscia, tamen *Ob Lupi præsentiam* ndet se daturam.
. *Dicitur solutioni dies*: adest: *monet Cervus Ovem.*
. Illa it inficias.
. Quod enim promiserat, excusat factum id metu & præsentiâ pi.
. *Votum extortum non esse servandum.*
. *Mor.* Sententia juris est, *Vim vi repellere licet.*
. Ex hâc Fabellâ nova quædam nascitur, *Fraudem fraude, re re licet.*

36. *De Rustico & Angue.*

RUsticus quidam nutrierat anguem.
2. Iratus aliquando *bestiam petit securi.*
. *Evadit ille, non sine vulnere.*
Postea rusticus deveniens ad paupertatem, ratus est id infor- i propter anguis Injuriam sibi accidere.
Igitur supplicat angui, ut redeat.
Ille ait, Ignoscere se, sed redire nolle; neque fore securum rustico, cui tanta fit domi securis; *livorem vulneris desisse, esse tamen memoriam.*
Mor. *Ei, qui semel fidem solvit, iterum habere fidem vix est n.*
Injuriam quidem condonare, id sanè misericordiæ est; *cave- tem sibi* & decet, & prudentiæ est.

27. Of the Fox and the Stork.

1. A *Fox invited a Stork to supper.*

2. *He poured the meat upon the Table, which, because it wa* thin, *the Fox licked up, the Stork striving in vain to do so wit* her bill.

3. The Bird being abused, went her way; she was both ashamed and grieved at the injury.

4. After a few days, *she comes again and invites the Fox.*

5. A glass *was set full of meat*; *which* vessel, *because it wa* narrow-mouthed, *the Fox might see the meat, and be hungry but he could not taste of it.*

6. *The Stork easily drew it out with her bill.*

7. Mor. *Laughter deserves laughter, Jesting, jesting, Knaver* knavery, *and Deceit, deceit.*

28. Of the Wolf and the painted Head.

1. A *Wolf tumbles over a man's head, which he found in a Grave* shop, *he wonders at it, perceiving* (just as it was) *that it ha*

2. *He saith, O fine head.* [*no sen*

3. *There is in thee* a great deal of Art, *but no sense at all.*

4. *Mor.* Outward beauty is pleasing, if there be inward.

5. *But if we must want either, he is better, that wanteth t* outward, *than the inward.*

6. *For that sometimes without this* incurs hatred, so that a fo is so much the more disliked, by how much the fairer he is.

29. Of the Cornish-Chough.

1. T*He Cornish-Chough decked her self with a Peacock's feathe*

2. *And afterward seeming to her self* pretty handsom *scorning her kind, she went to the Peacocks.*

3. *They at the last, understanding the deceit,* stripped the foo ish bird of her colours, *and beat her.*

4. Horace, *in the first book of his Epistles, tells this little t of a Jack-daw.*

5. *He saith, she was once made fine with feathers gathered which had fallen from other birds, but afterwards she was ridi* lous, *when every one of the birds had pulled her own feathers from h*

6. Lest if perchance each bird should come and take
Her own feathers, the Daw should laughter make,
Being stript of her stoln colours------

7. Mor. *This little tale noteth those,* that behave themsel more loftily than is fitting; *that live with them that are b richer, and* more gentile, *than themselves*; *whereupon they of become poor, and* are made a mocking-stock.

8. Juvenal *doth well advise us*:
Gnothi seauton, *down from heaven did come, that is,* Kn thy self.

30. Of the Flie and the Pismire.

1. T*He Flie was at a contest with the Pismire*; *she bragg'd t her self was noble, that she was base*; *that her self did*

27. *De Vulpecula & Ciconia.*

1. VUlpecula vocavit Ciconiam ad cœnam.

2. Opsonium in mensam effundit; quod, cum liquidum esset, ciconiâ frustrà rostro tentante. Vulpecula lingit.

3. *Abit elusa avis pudetque pigetque injuriæ.*

4. *Post plusculum dierum* redit, invitat Vulpeculam.

5. *Vitreum vas* situm erat plenum opsonii: quod quidem *vas*, cùm esset *arcti gutturis*, Vulpeculæ opsonium licuit videre, & esurire, gustare non licuit.

6. Ciconia rostro facilè exhausit.

7. *Mor.* Risus risum, jocus jocum, dolus dolum, fraus meretur fraudem.

28. *De Lupo & Capite Picto.*

1. LUpus in officina sculptoris caput humanum repertum versat, miratur, sentiens (*id quod erat*) nihil habere sensus.

2. O pulchrum, inquit, caput!

3. Est in te *artis multum*, sed sensûs nihil.

4. Mor. *Externa pulchritudo si adsit interna grata est.*

5. Sin alterutra carendum est, præstat externa, quam interna carens.

6. Illa enim sine hac interdum *incurrit odium*, ut *stolidus e ò sit odiosior, quò formosior.*

29. *De Graculo.*

1. GRaculus ornavit se plumis pavonis.

2. Deinde *pulchellus* sibi visus, fastidito genere suo, contulit se ad pavonum genus.

3. Illi tandem, intellecta fraude, *stolidam avem coloribus nudârunt*, & plagis affecerunt.

4. *Horatius* hanc Fabellam, primo Epistolarum libro, narrat de Cornicula.

5. Ait eam olim adornatam collectis, quæ avibus exciderant, plumis: postea autem, cum unaquæq; avium suam plumam decerpsisset, ridiculam fuisse.

6. *Ne si fortè suas repetitum venerit olim*
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus.——.——

7. *Mor.* Notat hæc Fabula eos, qui *se gerunt æquo sublimius*; qui cum his vivunt, qui & ditiores sunt & *magis nobiles*; quare sæpe inopes fiunt & *sunt ludibrio.*

8. Probe *Juvenalis* monet.

—— ——è cœlo descendit, Γνῶθι σεαυτὸν.
Hoc est, *Nosce teipsum.*

30. *De Musca & Formica.*

1. MUsca altercabatur cum Formica; se nobilem, illam ignobilem: se volitare, illam repere; se [illegible]

that she crept, that her self dwelt in Kings Palaces, *that she lay in holes in the ground; that* she gnawed the corn; *and drank water; that her self* feasted it bravely, *and yet* got these things with ease.

2. *On the other side, the Pismire said, That her self was not base, but was* content with her birth; *that the Flie was a wanderer, but her self was* contant to a place; *that* corn and running water did relish with the Pismire, as well as Pasties and wine did with the Flie; *and that herself did not get these things by* slothful idleness, *but by* diligent labour. *Furthermore she said that the Pismire was merry and safe, beloved of all; and, to conclude, was* a pattern of labour. *But that the Flie was full of cares,* was set at by all with the danger of her life; *that she was hated by all, and to conclude,* was a pattern of sloth. *That the Pismire being mindful of winter, did lay up food, that the Flie* did live but from hand to mouth, *and was either like to endure hunger, or certainly to die in winter.*

3. *Mor.* He that goes on to say what he lists, shall hear those things which he lists not.

4. The Flie had heard his own commendation, if he had given good language.

5. *But I yield my consent to the Pismire.*

6. *For* a mean life with security seems more desirable, than a brave life with danger.

31. Of the Frog and the Ox.

1. A *Frog being* desirous to match an Ox, *did stretch out her self.*

2. *The young one exhorted the Dam, to give over what* she had begun, *because* a Frog was nothing to an Ox.

3. *She swelled the second time.*

4. *The young one cries out, Mother though you burst,* you shall never be too hard for the Ox.

5. *But when she had swelled the third time, she burst.*

6. *Mor.* Every one has his gift.

7. *This man exceeds in beauty, that in strength, this is* potent in wealth, *that in friends.* It becomes every one to be content with his own.

8. *He* hath an able body, *thou* a strong wit.

9. *Wherefore* let every one advise with himself: *and let him not* envy his better, *which is a* poor thing; *nor desire to contest with him, which is* a point of folly.

32. Of the Horse and the Lyon.

1. A *Lyon came to eat up a Horse: but wanting strength for old age, he* began to practise a trade; he professeth himself a Doctor, *he staies the Horse with* a long story.

2. *The Horse opposeth* knavery to knavery, and cunning to cunning.

3. *He feigned that he had* pricked his foot *of late* in a thorny place: *He intreats him, that being a Physician, he would look upon it and* pull out the thorn.

4. *The Lyon yields to him.*

5. *But the Horse,* with all the force he could, gives the Lyon

lam in cavernis latère, *segetem rodere*, aquam bibere; se *splendidè epulari* jactabat; & *hæc* tamen *otio nanciſci*.

2. E regione, Formica ſe non ignobilem eſſe, ſed ſuis *natalibus contentam*. Muſcam Vagam eſſe, ſe *ſtabilem*; *ſapere Formicæ grana & fluenta, quod Muſcæ paſtilli, & vina*, atque hæc ſe non *ſegnitio, at ſtrenuâ operâ* nanciſci: porrò formicam lætam eſſe & tuam, charam omnibus, *exemplar* denique *laboris*; Muſcam anxiam *cum periculo eſſe, cunctis infeſtam*, cunctis inviſam, *exemplar* denique *ſegnitiei*: formicam hyemis memorem alimenta reponere: muſcam *in diem vivere*, hyeme aut eſurituram, aut certe morituram.

3. Mor. *Qui pergit quæ vult dicere, ea quæ non vult audiet.*

4. Muſca ſi *bene dixiſſet, bene audiſſet.*

5. Aſſentior autem Formicæ.

6. *Videtur* enim *optabilior vita obſcura cum ſecuritate, quam cum periculo ſplendida.*

31. *De Rana & Bove.*

1. RAna *cupida æquandi Bovem* ſe diſtendebat.

2. Filius hortabatur matrem *cæpto deſiſtere, nihil enim eſſe ranam ad bovem.*

3. Illa ſecundùm intumuit.

4. Clamitat natus; Crepes licèt, Mater, *bovem nunquam vinces.*

5. Tertiùm autem cùm intumuiſſet, crepuit.

6. Mor. *Cuique ſua dos.*

7. Hic formâ, ille viribus; hic *opibus*, ille *pollet amicis*; *unumquemque ſuo decet eſſe contentum.*

8. *Valet* ille *corpore*, tu *ingenio.*

9. Quocirca *quiſque ſemet conſulat*: nec *invideat ſuperiori*, quod *miſerum eſt*: nec, quod *ſtultitiæ* eſt, certaré optet.

32. *De Equo & Leone.*

1. VEnit ad Equum commedendum Leo: carens autem præ ſenectâ viribus, *meditari cæpit artem: medicum ſe profitetur: verborum ambage* equum moratur.

2. *Hic dolo dolum, artem opponit arti.*

3. Fingit ſe nuper *in loco ſpinoſo pupugiſſe pedem*, orat, ut inſpiciens *ſentem* medicus *educat.*

4. Paret Leo.

5. At equus, *quantâ potuit vi, calcem leoni impingit, & ſe continuò conjecit in pedes.*

6. *The Lyon scarcely recovering himself, at the length* (for he was almost killed with the blow) *saith*, I am rightly served for my folly, and he hath worthily escaped: *for he hath revenged knavery with knavery.*

7. *Mor.* Dissembling is worthy to be hated, and is to be caught by dissembling.

8. *An enemy is not to be feared,* that shews himself an enemy: *but he that when he is an enemy,* pretends good will *is to be feared at the length, and* exceedingly deserves to be hated.

33. Of the Horse and the Ass.

1. A *Horse being* finely trapped and sadled, ran along the way neighing apace.

2. *And by chance a laden Ass stood in his way as he ran.*

3. *The Horse* fretting for anger, *and*

—— Fiercely chasing on the frothy bit.

4. *Thou slow and idle Ass, quoth he, why dost thou* hinder the Horses way?

5. Get out of my way, *I say,* or I will kick thee.

6. *The Ass not daring to bray to the contrary,* giveth way and sayeth nothing.

7. *Now the Horses* cods burst, as he was frisking *and* minding his career.

8. *Then being not good for a Race, or a Shew,* he was deprived of his braveries, *and after that was sold to a* Carman.

9. *The Ass sees him afterwards coming with a* Cart, *and speaks to him.*

10. Good Sir! what furniture is this?

11. *Where is your* gilded saddle, *and your* studded girths? *where is your* gay bridle?

12. *Thus* it might needs happen, friend, to you that was so proud.

13. Mor. *Many are* puft up in prosperity, *and neither remember themselves nor modesty, but because they* grow proud in prosperity, *they* fall into adversity.

14. *I would advise them that seem to be happy, to be wary: for* if the wheel of fortune be but turned about, they will find it to be a most miserable kind of misfortune to have been happy.

15. This mischief also adds to their unhappiness, *they shall be scorned of them whom they scorned: and* they whom they have laughed at, will jeer them.

34. Of the Birds and the four-footed Beasts.

1. T*He Birds had a Battel with the four-footed Beasts.*

2. *There was hope on both sides, fear on both sides, and danger on both sides.*

3. *Now the Bat having forsaken her fellows went to the enemies.* The Birds get the better, *The Eagle being their Captain and Leader.*

4. *And they condemned the* runagado *Bat.* That she should never come again to the Birds, and that she should never flie in the day time.

6. Leo vix tandem ad se rediens (*ictu* enim *propè exanimatus fuerat*) *Fretium*, inquit, *ob stultitiam fero: & is jure auffugit*: dolum enim dolo ultus est.

7. Mor. *Odio digna est simulatio, & simulatione capienda.*

8. Non est timendus hostis, qui *hostem præ se fert*, sed qui, cùm hostis sit *benevolentiam simulat*, is demum timendus est, & *odio dignissimus.*

33. *De Equo, & Asino.*

1. EQuus *phaleris sellaque exornatus*, cum *ingenti hinnitu per viam currebat.*

2. Currenti autem onustus asellus forte obstat.

3. Equus *ira fremebundus*, &

——— *Frana ferox spumantia mandens.*

4. Quid, inquit, tarde & ignave, *obsistis equo?*

5. *Cede*, inquam, *aut proculcabo te pedibus.*

6. Asellus, contrà rudere non ausus, *cedit tacitus.*

7. Equo autem *provolanti*, & cursum *intendenti crepat inguen:*

8. Tum cursu & ostentui inutilis, *ornamentis spoliatur*, deinde *Carrario* venditur.

9. Postea cum *Carro* venientem videt asellus, & affatur.

10. *Haus bone vir! quid istuc ornati est?*

11. Ubi *aurata sella, bullata cingula?* ubi *nitidum frænum?*

12. Sic, *amice, necesse fuit evenire superbienti.*

13. *Mor.* Plerique *in secundis rebus elati* sunt, nec sui memores, nec modestiæ: sed, quia *prosperitate insolescunt, adversitatem incurrunt.*

14. Eos qui videntur felices, monuerim esse cautos; *etenim si rota fortuna circumacta fuerit, sentient miserrimum genus infortunii esse fuisse felices.*

15. *Accedit ad cumulum infelicitatis in quoque mali*; contemnentur ab iis quos ipsi contempsere & *illudent eis ii, quos ipsi risere.*

34. *De Avibus, & Quadrupedibus.*

1. AVibus pugna erat cum quadrupedibus.

2. Utrinque spes, utrinque metus, utrinque erat periculum.

3. Vespertilio autem, relictis sociis, deficit ad hostes. *Vincunt aves*, duce & auspice Aquila.

4. *Transfugam* verò Vespertilionem damnant, uti *ne ad aves unquam illi sit reditio, uti nè luci unquam sit volatus.*

5. Hæc

5. This is the reason for the Bat, *that* she never flies but by night.
6. *Mor.* He that refuseth to be sharer with his fellows in adversity and danger, *shall have no share of prosperity or safety.*

35. Of the Wolf and the Fox.

1. THe *Wolf, when he had prey enough,* lived in idleness.
2. *The Fox comes to him, and enquires the reason of his idleness.*
3. *The Wolf* perceived, that treachery was intended towards him: *he made as though sickness was the reason: he intreated the Fox to go and pray to the gods for him.*
4. *She being sorry that her* cunning did not take, *goes to a shepherd, and informs him, That the* Wolf's kennel lay open, and that an enemy being secure might be taken at unawares.
5. *The shepherd sets upon the Wolf, and kills him.*
6. *The Fox enjoys the kennel and the prey.*
7. *But* she had but small joy of her roguery; *for* not very long after *the same shepherd took her too.*
8. *Mor.* Envy is an ugly thing, and sometimes also destructive to the Author.
9. Horace *in the first book of his Epistle saith,*

At others weal an envious man doth fret.
Sicilian Kings than envy never yet
Invented greater torments——

36. Of the Hart.

1. A *Hart beholding himself in a clear fountain, he approves of the* lofty and branched horns *of his forehead: but he condemns the* slenderness of his legs.
2. *By chance, whilst he looketh on them, and whilst he passeth judgment on them, the Hunter comes upon him: the Hart runs away*

Swifter than arrows, swifter than the wind,
That drives the clouds.

3. The dogs pursue him as he runs.
4. *But when he had entred into a* thick wood, *his horns were entangled in the boughs.*
5. *Then at the last he commended his legs, and condemned his horns, which made that he became a prey to the dogs.*
6. Mor. *We desire things that are to be avoided, and we avoid things that are to be desired.*
7. The things which do us hurt, please us: and the things which do us good displease us.
8. We *desire happiness, before we understand* where it is.
9. We *look after* abundance of wealth, *and* height of honours: *we suppose happiness to be placed in these things, in the which notwithstanding is* a great deal of labour and sorrow.
10. *That same Lyrick Poet of ours* expresseth it handsomely,

The tallest Pines are over-blown,
The loftiest Towers are overthrown,
The highest Hills are smitten down

5. *Hæc causa Vespertilioni est*, ut *non nisi noctu volet.*
6. Mor. *Qui cum sociis adversitatis & periculi particeps esse renuit* prosperitatis & salutis expers erit.

35. *De Lupo & Vulpe.*

1. LUpus, cùm prædæ satis esset, *in otio degebat.*
2. Accedit Vulpecula, scisitatur otii causam.
3. *Sensit Lupus insidias fieri: simulat* morbum esse causam: orat vulpeculam deprecatum ire deos.
4. Illa dolens *dolum non succedere*, adit pastorem, monet *patêre latebras lupi: hostem* enim *securum posse inopinatò opprimi.*
5. Adoritur pastor lupum, mactat.
6. Illa potitur antro, & præda.
7. *Adfuit illi breve sceleris sui gaudium*: nam *non ita multò post* idem pastor & ipsam capit.
8. Mor. *Fœda res invidia est, & ipsi interdum authori quoque perniciosa.*
9. *Flaccus* Epistolarum, Lib. 1.
Invidus alterius rebus macrescit opimis.
Invidiâ Siculi non invenere tyranni
Majus tormentum ———

36. *De Cervo.*

1. CErvus in perspicuo fonte se conspicatus, Probat *procera* frontis & *ramosa cornua*: sed *tibiarum exilitatem* damnat.
2. Fortè, dum contemplatur, dum judicat, intervenit venator: fugit cervus.
Ocyor pilis, & agente nimbos,
Ocyor Euro.
3. *Insectantur fugientem canes.*
4. Sed cùm intrasset *condensam sylvam*, implicita sunt ramis cornua.
5. Tum demum tibias laudabat, & cornua damnabat, quæ fecêre ut præda esset canibus.
6. *Mor.* Fugienda petimus: petenda fugimus.
7. *Placent, quæ officiunt: quæ conferunt, displicent.*
8. Beatitudinem cupimus, priusquam, *ubi sit*, intelligamus.
9. *Opum excellentiam, & bonorum celsitudinem* quærimus: in his beatitudinem sitam opinamur, in quibus tamen *multum laboris est, & doloris.*
10. *Pulchrè id significat* Lyricum ille noster.
Sæpius ventis agitatur ingens
Pinus, & celsæ graviore casu
Decidunt turres, feriuntque summos
Fulmina montes.

37. Of the Viper, and the File.

1. A *Viper finding a File in a Smiths shop, began to gnaw it.*
2. *The File smiled saying, What thou fool, what dost thou do?*
3. *Thou shalt* wear out thy teeth, *before thou canst wear me, which am wont to bite of the hardness of the brass.*
4. *Mor.* Be sure to see with whom thou hast to do.
5. *If thou* whettest thy teeth *against one stronger than thy self, thou shalt not hurt him but thy self.*

38. Of the Wolves and the Lambs.

1. *There was once a covenant betwixt the Wolves and the Sheep, amongst whom there is naturally discord,* hostages being given on both sides.
2. *The Wolves gave their Whelps, and the Sheep their company of Dogs.*
3. *Whilst the Sheep were quiet and feeding, the young Wolves* set up an houling *for the want of their dams.*
4. *Then the Wolves rushing upon them, cryed out, that their faith and covenant was broken, and they pull in pieces the Sheep, that were destitute of the* guard of the dogs.
5. *Mor.* It is folly, if in a league thou deliver the things that keep thee safe, to the enemy.
6. *For he that hath been an enemy, hath not yet perhaps ceased to be an enemy: and peradventure he may* take occasion *to fall upon thee, being* deprived of thy safeguard.

39. Of the Wood, and the Countryman.

1. AT what time *also* the Trees spake, *a Countryman came into a Wood; he intreated it that he might have leave* to get a shaft for his ax.
2. The Wood consented.
3. *The Countryman, when his ax was fitted, began* to cut down the Trees.
4. *Then, and indeed too late, it repented the Wood of its* readiness to do a courtesie: *it was sorry that it self* was the cause of its own destruction.
5. *Mor.* Have a care to whom thou dost a good turn.
6. *There have been many, that after they have received a courtesie have abused it, to the undoing of the bestower of it.*

40. Of the Members, and the Belly.

1. THE *foot and the hand once accused the belly, because their gains were consumed by it, that would not work.*
2. *They bid that it should either take pains, or else that it should not desire to be maintained.*
3. *It beseeched them, once or twice.*
4. *Yet the hands deny it sustenance.*
5. *The belly being empty for want of meat, when all the limbs began to be feeble, then at last the hands would be officious: but that was too late.*
6. *For the belly being weak for lack of use, refused the meat*

37. *De Vipera & Lima.*

1. IN Fabrica offendens limam Vipera, cœpit rodere.
2. Subriſit lima, quid, inquiens, inepte? quid agis?
3. Tu tibi antè *contriveris dentes*, quam me atteras, quæ duritiem æris præmordere ſoleo.
4. Mor. *Etiam atque etiam vide, quicum tibi res ſit.*
5. Si in fortiorem *dentes acuas*, non illi ſed tibi nocueris.

38. *De Lupis & Agnis.*

1. LUpis & agnis, quibus natura eſt diſcordia, fœdus aliquando fuit, *datis utrinque obſidibus.*
2. Lupi ſuos catulos, oves canum cohortem dedere.
3. Quietis ovibus ac paſcentibus, lupuli matrum deſiderio *ululatus edunt.*
4. Tum lupi irruentes fidem fœduſque ſolutam clamitant, oveſque *canum præſidio* deſtitutas laniant.
5. Mor. *Inſcitia eſt, ſi in fœdere tua præſidia hoſti tradas.*
6. Nam qui hoſtes fuit, hoſtis forſan nondum eſſe deſiit: fortaſſis & cauſam ceperit, cur te *nudatum præſidio* adoriatur.

39. *De Sylva & Ruſtico.*

1. QUo *tempore* etiam *arboribus ſuus ſermo erat*, venit ruſticus in ſylvam, rogat ut *ad ſecurim ſuam tollere* liceat *capulum.*
2. *Annuit ſylva.*
3. Ruſticus, aptata ſecuri, cœpit *arboris ſuccidere.*
4. Tum, & quidem ſero, pœnituit ſylvam ſuæ *facilitatis*: doluit ſeipſam *eſſe cauſam ſui exitij.*
5. Mor. *De quo bene mereris, vide.*
6. Multi fuerunt, qui, accepto beneficio, in authoris abuſi ſunt perniciem.

40. *De Membris & Ventre.*

1. PEs & manus ventrem olim incuſarunt, quod ab otioſo eo lucra ipſorum vorarentur.
2. Jubent aut laboret, aut ali nè petat.
3. Supplicat ille, ſemel atque iterum.
4. Negant tamen manus alimentum.
5. Exhauſto inediâ ventre, ubi cœpere omnes artus deficere, tum manus voluit tandem officioſa eſſe: verum id ſerò.
6. Nam venter deſuetudine debilis, *cibum rep dit.*

7. *So all the Limbs, whilst they envied the belly, died with the belly when it died.*

8. Mor. *As it is in the society of the members, so is humane society.*

9. *A member stands in need of a member, and a friend stands in need of a friend.*

10. *Wherefore we must make use of mutual offices, and mutual labours: neither do riches nor* titles of honour *sufficiently defend a man.*

11. The only and main guard is the friendship of many.

41. Of the Ape and the Fox.

1. AN *Ape intreateth a Fox, that he would bestow a piece of his tail on her to cover her buttocks: for it was a burthen to him, which would be of use and an honour to her.*

2. *The Fox answers, That he had nothing too much, and that he had rather have* the ground swept with his tail, *than the Ape buttocks to be covered with it.*

3. Mor. *There are some that stand in need, and there are some that have too much*; yet no rich men have that fashion, to comfort poor men with the superfluous means.

42. Of the Stag and the Oxen.

1. A *Stag running away from the hunter, betook himself into a* beast-house: *he intreateth the Oxen, that he might lie hid in the cratch.*

2. *The Oxen said he could not be safe; for the master and the servants would be there presently.*

3. *He said, he was secure, if so be they would not betray him.*

4. *The servant comes in, and doth not see him hid in the hay, he goes his way out.*

5. *The Stag begins to be jocund, and to fear nothing.*

6. *Then one of the Oxen being grave both for his age and advice, saith, It was an easie thing to deceive this fellow, that is* (as blind as) a Mole: *but how thou canst lie hid from our master, who is* (as quick-sighted as) Argus,

This is the toil, this is the work.

7. Presently after a while *comes in the master, who, that he might correct the servants negligence, viewing every thing with his eyes, and* trying what was in the cratch with his hand, caught hold of the Stag's horns *under the hay: He calls upon his servants, they run to him, they* include the Deer, *and take him.*

8. Mor. *In adversities and dangers, lurking places are* hard to be found: *whether it be, because Fortune vexeth poor men, as she begun: or because they being hindred with fear betray themselves through indiscretion.*

43. Of the Lyon and the Fox.

1. THE *Lyon was sick, the living creatures came to visit him: only the Fox deferred his service.*

2. *The Lyon* sends a messenger to him with a Letter, *which wished him to come; saying that his only presence would be very acceptable to the Lyon, and that there would be no danger why the Fox should fear: for first* the Lyon was one that loved the Fox very well, and

7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pe-unt.

8. *Mor. Perinde atque* in membrorum societate est, ita se habet cietas humana.

9. Membrum eget membro; amicus eget amico.

10. Quare mutuis officiis, mutuis operibus utendum est; neque di-tiæ, neque *dignitatem apices*, hominem satis tuentur.

11. *Unicum & summum præsidium, complurium amicitia est.*

41. *De Simia & Vulpecula.*

Simia vulpeculam orat, ut partem caudæ sibi donet ad tegendas na-tes, illi enim esse oneri, quod sibi foret usui & honori.

2. Respondet illa, nihil nimis esse: & se malle *humum cauda sua rri*, quàm simiæ nates tegi.

3. *Mor.* Sunt qui egent, sunt quibus supereſt, *nulli tamen divitum moris est*, ut *re superflua beet egenos.*

42. *De Cervo & Bobus.*

Cervus venatorem fugiens, conjecit se in *stabulum*: boves orat, ut in præsepi latitare liceat.

2. Boves tutum esse negant: mox enim & dominum & famulum turos.

3. Ille securum se esse ait, modò nè ipsi prodant.

4. Intrat famulus, occultum fœno non videt, exit.

5. Gestire cervus, & nihil jam timere.

6. Tum unus è bobus, & ævo & consilio gravis, Facilè, inquit, erat c (qui *talpa est*) fallere, sed ut herum (qui *Argus est*) lateas.

Hic labor, hoc opus est.

7. *Mox deinde* introgreditur herus, qui, ut servi negligentiam cor-at, cuncta lustrans oculis, & *præsepe manu tentans, cervi depre-dit* sub fœno *cornua*, inclamat famulos, accurrunt, *feram conclu-t*, capiunt.

8. *Mor.* In adversis rebus, periculis, latebræ *difficiles* sunt *inventu*, quia miseros, ut cœpit, fortuna exagitat, aut, quia ipsi, metu im-iti, *consilii* semet *imprudentia* produnt.

43. *De Leone & Vulpecula.*

Eo ægrotabat, visebant animalia, unâ officium differente Vulpe-cula.

2. Ad hanc *legatum mittit* leo *cum epistola*, quæ venire admoneat, issimam rem ægroto fore ejus unius præsentiam, nec quicquam uli fore cur vulpecula metuat, *leonem* enim primum quid-

3. *Besides, that he himself was sick and* lay by it, *so as though he would do him harm* (a thing that was not) *yet he could not.*

4. *The Fox writes back, That he desired, that the Lyon might recover, and that he would pray to God for that; but he would not come and see him, for he was affrighted with the foot steps.*

5. *Which foot-steps, forasmuch as they are all towards the Lyon's Den, and none from it wards,* that matter was a token, *that many living creatures went in, but none came out.* Horace *saith,*

6. What once the Fox to the sick Lyon said,
I will relate: The feeting made me 'fraid,
Which all look to thee wards, but none look back.

7. *Mor.* Beware thou do not trust words; unless thou dost take heed, thou shalt often be beguiled.

8. Thou mayest guess at men both by their words and deeds, and by the deeds the words are to be judged.

44. Of the Fox and the Weesel.

1. A *Fox being lean with long fasting crept by chance through a narrow hole, into a* corn wisket; *in which when he had well fed, his* teg'd belly *hindred him, as he strove to go out again.*

2. *A Weesel, a good way off seeing her striving, at the last tellet her, If she had a mind to go forth, she should come lean again to the hole, which she got in at when she was lean.*

3. Mor. *You may see many to be pleasant and chearful in a mean condition, being void of cares, and* free from the troubles of the mind.

4. *But if these men become rich, you shall see them* to go heavily, *and never* to shew a merry look, *being* full of care, and overwhelmed with troubles of the mind.

5. *Thus* Horace *sings this tale in the first Book and seventh Epistle.*

A Fox by chance crept through a little hole,
Into a basket, that had store of grain:
And having fed, he strove with's belly full,
To get out thence again, but all in vain.
A Weesel bids him, if he thence would pass,
Go to the hole lean, as at the first he was.

45. Of the Horse and the Stag.

1. A *Horse* made war *with a Stag.*

2. *And being beaten at the last out of the pastures, he besought man* [he

3. *He comes back with a Man, he goes down into the plain field, and he that was overcome before, is now made conqueror.*

4. But for all this *when the enemy was overcome, and* brought under, *the Victor himself* could not chuse but obey the Man.

5. *He carrieth a rider on his back, and a bridle in his mouth.*

6. Mor. *Many strive against poverty, which when it is overcome fortune and industry, the conqueror's liberty is often lost.*

7. *For being Lords and* Masters of poverty, *they begin to serve riches: they are tormented with the scourge of covetousness, they are held in with the bridle of sparingness: neither do they keep* a mean *in getting, and dare they* (a just punishment indeed of covetousness) [illegible]

3. Deinde ægrotum esse, & *decumbere*, ut etiamsi (*id quod non erat*) velit, nocere tamen non queat.

4. Rescribit vulpecula, Optare se ut Leo convalescat, idq; oraturam superos, cæterum minimè visuram; terreri enim se vestigiis.

5. Quæ quidem vestigia cum omnia sint antro leonis adversa, & nulla aversa, *eam rem indicium esse*, multum quidem animalium introisse, sed exisse nullum. *Horatius.*

6. *Olim quod vulpes ægroto cauta leoni,*
Respondit, referam; Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum.

7. Mor. *Cave fidem habeas verbis. Ni caveris, sæpe tibi dabuntur verba.*

8. *Capienda est conjectura tum ex verbis, tum ex factis; & ex his, illa sunt judicanda.*

42. *De Vulpecula & Mustela.*

1. VUlpecula, longâ inediâ tenuis, fortè per angustiorem rimam ad *cumeram frumenti* repsit: in quâ cùm probè pasta fuit, deinde rursus tentantem egredi *distentus* impedit *venter.*

2. Mustela luctantem procul contemplata, tandem monet, si exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *Mor.* Videas complures in mediocritate lætos esse, atque alacres, vacuos curis, *expertes animi molestiis.*

4. Sin hi divites facti fuerint, videbis eos *mæstos incedere*, nunquam *frontem porrigere, plenos curis, animi molestiis obrutos.*

5. Hanc fabellam sic *Horatius* canit, lib. 1. Epist. 7.

Fortè per angustum tenuis Vulpecula rimam.
Repserat in cumeram frumenti: pastaque rursus
Ire foras pleno tendebat corpore, frustra.
Cui Mustela procul, Si vis, ait, effugere isthinc,
Macra cavum repetas arctum, quem macra subisti.

43. *De Equo & Cervo.*

1. EQuus gerebat bellum cum Cervo.

2. Pulsus tandem è pascuiis, implorabat opem humanam.

3. Redit cum homine, descendit in campum; victus antea jam fit victor.

4. *Sed tamen*, hoste devicto & sub *jugum misso, ipse victor necesse est serviat Homini.*

5. Equitem fert dorso, frænum ore.

6. *Mor.* Dimicant multi contra paupertatem: quâ per fortunam & industriam victâ, sæpè victoris interit libertas.

7. Domini quippe & *victores paupertatis* servire incipiunt divitiis; anguntur avaritiæ flagris, parsimoniæ cohibentur frænis: nec *quærendi finem modum*, nec (*justo quidem avaritiæ supplicio*) *sortis rabus*

8. Horace *speaks of this, in the first Book of his Epistles, and the tenth Epistle.*

The Stag did beat the Horse out of the field,
Who found himself too weak, but, loth to yield,
He crav'd man's help, and underwent the rein;
But having quell'd his foe by might and main,
The rider from his back he could not get,
Nor bit out of his mouth, but bears them yet;
So he that poverty doth strive to flie,
Wants, that's than gold more precious, Liberty;
The wretch his Master bears; a slave is he,
That cannot with a little content be.

46. Of two young Men.

1. *Two young men,* make as though they would buy meat *at a Cooks.*

2. *Whilst the Cook* was doing other things, *the one snatcheth a piece of flesh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.*

3. *The Cook, as soon as he saw a piece of flesh to be gone out of the basket, began* to charge them *both* of theft.

4. *He that had taken it away, swore by* Jove, *that he had nothing; and he that had it swore often, that he took nothing away.*

5. *To whom the Cook said, truly* the thief *now is* unknown to me, *but he by whom you have sworn saw, and knoweth him.*

6. Mor. *If we do any thing amiss, men do not presently know it; but God, who sitteth above the heavens, and beholdeth the bottomless depth, seeth all things.*

7. Which if Men do but consider, they will sin more closely and warily.

47. Of the Dog, and the Butcher.

1. *When a Dog had stolen a piece of flesh from a butcher in the shambles,* he ran presently away with it as fast as he could.

2. *The butcher* being daunted with the loss of the thing, *at the first held his peace; afterwards,* when he came to himself, *he called to him thus a great way off,* O thou arrant thief, *run secure thou maist without any danger for thou art sure now, because of thy swiftness; but hereafter thou shalt be* watched more narrowly.

3. Mor. *This fable signifieth,* that almost all men become then at last more wary, when they have sustained loss.

48. Of the Dog, and the Sheep.

1. A *Dog* commenced an action against a sheep, *bawling that she* ought him a loaf which he lent her.

2. *The Sheep* denieth the Action.

3. *The Kite, the Wolf, and the Vulture are sent for; they affirm the thing.*

4. The sheep is cast; *the dog taketh her away hastily, and* fleeceth *her being cast.*

5. Mor. *Both* every one knows, *and this little tale doth very well*

8. De hac re *Horatius*. lib. 1. Epistolarum 10. Epist.

Cervus equum pugnâ melior, communibus herbis
Pellebat, donec minor in certamine longo.
Imploravit opes hominis, frænumque recepit.
Sed postquam victor violens discessit ab hoste,
Non equitem dorso, non frænum depulit ore.
Sic, qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet æternum, quia parvo nescit uti.

46. *De duobus Adolescentibus.*

1. ADolescentes duo opsonium apud coquum *sese emptûros simulant.*

2. Coquo *alias res agente*, carnem alter è canistro arripit: dat socio, ut sub veste occulat.

3. Coquus subreptam sibi carnis partem ut vidit, *furti* utrumque cœpit *insimulare.*

4. Qui abstulerat, per *Jovem* nihil habere: is verò qui habuit, nil se abstulisse identidem pejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*: sed is inspexit, is scit, per quem jurâstis.

6. *Mor.* Si quid peccavimus, id statim non sciunt homines: at Deus omnia videt, qui sedet super cœlos & intuetur abyssos.

7. *Quod si cogitent homines, suppressius prudentiusque peccabitur.*

47. *De Cane, & Lanio.*

1. CAnis in macello, cùm lanio carnem abstulisset, *in pedes sese continuo, quantum potuit conjecit.*

2. Lanius, *jacturâ rei perculsus*, primùm tacuit: deinde *animum recipiens*, sic procul acclamavit, *O furacissime* curre tutus, impunè tibi licet, tutus enim es nunc ob celeritatem; posthac autem *cautius observaberis.*

3. *Mor.* Hæc fabula significat, *plerosque omnes tum damnum fieri cautiores, ubi damnum acceperint.*

48. *De Cane, & Ove.*

1. CAnis *ovem in jus vocat, panem ex mutuo debere* clamitans.

2. Illa *it inficias.*

3. Milvus, Lupus, Vultur accersuntur, rem affirmant.

4. *Damnatur Ovis*, damnatam canis rapit ac *deglubit.*

5. Mor. *Falsis Testimoniis opprimi* quamplurimos, tum *nemo nescit*, tum hæc quàm optimè docet sa bellula.

49. Of the Lamb and the Wolf.

1. A *Wolf met a Lamb that kept company with a He goat: he ask'd him, Why having left his Dam, he rather followed a* ſtinking He-goat; *and perſwades him, that he would go again to his Dam's* dugs, that ſtrutted out with milk; *hoping that ſo it will come to paſs that he ſhould pull him in pieces, being drawn aſide.*

2. *But he ſaid, O Wolf, my Dam committed me to him: an eſpecial care to look after me is committed to him. I muſt obey my parent rather than thee, who deſireſt to draw me aſide by theſe words, and by and by to pull me in pieces, being drawn aſide.*

Mor. Do not truſt all men, *for many, whilſt they ſeem* to be willing to do others good, *conſult for themſelves in the mean time.*

50. Of a young-Man and a Cat.

1. W*Hen a young Man took delight in, and loved a Cat, he wearied* Venus *with intreaties, that ſhe would turn the Cat into the ſhape of a woman.*

2. Venus *pitied and heard him when he prayed: There is made a change of the ſhape, which liked the young man, being deeply in love, very well. Forſooth, ſhe was* all pretty ſappy, all pretty white, all pretty handſome.

3. And not very long after, *the goddeſs, deſiring much to try whether the Cat had changed her manners alſo with her body, lets in a little mouſe, down through* the little Court.

4. *There befel* a thing that very much deſerved laughter and ſport.

5. *The little woman preſently* makes after the little beaſt, *when ſhe ſaw her.*

6. Venus *taking it ill, changed the woman's look into a Cat,*

7. *Her hands to feet, her arms to thighs turn'd thus,*
A tail is added, and ſhe's made a Puſs.

8. *Mor.* They change the air, not mind, that o'er-ſea run.

9. *And* it is too hard a thing to leave the things one is uſed to.

10. Horace *ſaith:*
Though Nature with a fork thou doſt expell,
Yet will it ſtill recoil.

51. Of the Husband-man and his Sons.

1. A *Husband-man had a great many young men to his Sons, and they were at diſcord amongſt themſelves; whom the father ſtriving to perſwade to love one another, when he had laid down* a bundle of ſticks, *he bids every one ſeverally break it, as it was* tied together with a ſhort Cord.

2. The weak youths *ſtrive in vain.*

3. *The father looſeth it, and gives to every one a little rod; which when every one, according to their* little ſtrength, *eaſily brake, he ſaid,* O *little ſons, no* body will be able to overcome you, if you hold thus together.

4. *But if you will* wound one another, and make civil war, *ye will be at the laſt a prey to the Enemies.*

5. Mor. *The Apologue teacheth,* that ſmall means increaſe by concord, *and* great means waſte to nothing by diſcord.

49. *De Agno & Lupo.*

1. AGno comitanti caprum lupus fit obviàm: rogitat, cur, relicta matre, *olidum* potius sequatur *hircum*: suadetque ut ad *distenta tuto* matris *ubera* redeat: sperans ita fore, abductum ut laniet.

2. Ille verò, Mater me, O Lupe, inquit, huic commisit: huic summa cura servandi data est: parenti potius quàm tibi obsequendum, qui me seducere istis dictis postulas, subductum mox discerpere.

3. Mor. *Noli omnibus fidem habere*; *multi* enim, dum aliis videntur *velle prodesse*, sibi interdum consulunt.

50. *De Adolescente & Cato.*

1. CUm adolescens quidam in deliciis amoribúsque usurpasset catum, *Venerem* precibus fatigavit, ut catum in fœminam transfiguraret.

2. Commiserescit & audit orantem *Venus*: fit metamorphosis, quæ adolescenti miserè amanti perplacuit: nempe, *tota succi plenula, tota candidula, tota elegantula.*

3. *Nec vero ita multo post*, percupiens experiri Dea, nunquid eatus cum corpore mutâsset & mores, per *impluvium* immittit musculum.

4. Ibi *risu prorsus atque ludo res digna* accidit.

5. Conspectam illicò bestiolam *insequitur muliercula.*

6. *Venus* indignans, fœminæ vultus in catum mutavit.

7. *Cum pedibusque manus, cum parvis brachia mutat*
Cruribus: & cauda est mutatis addita membris.

8. Mor. *Cœlum non animum mutant, qui trans mare currunt.*

9. *Nimírsque difficile est, assueta relinquere.*

10. Horat.

Naturam expellas furcâ licèt, usque recurret.

51. *De Agricola & Filiis.*

1. COmplures habebat agricola adolescentulos, iique inter se discordes fuêre: quos pater elaborans trahere ad mutuum amorem, apposito *fasciculo*, jubet singulos brevi *circundatum funiculo* effringere.

2. *Imbecilla* nequicquam conatur *atatula.*

3. Solvit pater, reddítque singulis virgulam; quam cùm pro sors quisque *vireculis* facilè frangeret, O, inquit, filioli, *sic concordes, vos vincere poterit nemo.*

4. Sed si *mutuis volueritis sevire vulneribus*, atque *intestinum agitare bellum* eritis tandem præda hostibus.

5. *Mor.* Docet hic Apologus, *Concordia parvas res crescere, discordia magnas dilabi.*

52. Of the Country-Man and the Horse.

1. A *Country-man brought along the way* a lere Horse, *and an ass* soundly loaden with fardels.

2. *The little ass being weary, intreats the horse, that he would help him with his loading*, if he would save his life.

3. *The Horse saith*, He would not do it.

4. *The little Ass at the length*, being tired with the weight of his pack, *lyeth down and dyeth.*

5. *His Master* layeth all the load, *and the skin of the dead ass too*, upon the Horses back.

6. *With which, when he was pressed down, he saith, O me poor wretch, I am now thus tormented* according to my own desert, *who would not e're while help* the ass, *that was* over loaden.

7. Mor. *We are admonished by this tale*, to help our friends that are oppressed.

8. Our Country (*saith* Plato) challengeth a part of our birth to it self, and our friends a part.

53. Of the Collier and the Fuller.

1. A *Collier invited a Fuller* to dwell *with him* in one house.

2. *The Fuller saith, My friend*, that is neither pleasure nor profit to me, *for, I greatly fear, lest what I wash clean, thou* mayest make as black as a coal is

3. Mor. *We are admonished by this tale, to walk with* blameless persons; *we are admonished*, to avoid the company of wicked men, as a plague.

4. Company, *saith* Campanus, draws men; and acquaintance also screweth into mens behaviour; and every one becometh just such, as they with whom he converseth.

54. Of the Fowler and the Ring-dove.

1. A *Fowler* went a birding; *he seeth a Ring-dove a great way off*, making her nest in a very high tree; *he makes haste*: *Lastly*, he lays wait to hit her; *he* treads upon a snake with his heel.

2. *He stung him.*

3. *He being affrighted with the sudden harm, saith, Woe is me, poor man!* whilst I lye in wait to deceive another, I my self am utterly undone.

4. Mor. *This little tale signifieth, that* they are sometimes beguiled by their own crafts, who attempt alteration in a State.

55. Of a Trumpeter.

1. A *Trumpeter was taken by the Enemies, and led away.*

2. *He trembled, and besought them to spare a harmless person: He said that he, for as much as he never* bare *any* arms, *except a Trumpet, could not indeed kill a man*, much less *would he.*

3. They *on the contrary spake roughly* against him, *both with a cruel muttering and blows.*

4. Then

52. De Rustico & Equo.

1. RUsticus *equum vacuum, asinumque sarcinulis egregie onustum* producit ad viam.

2. Defessus asellus equum, sibi onera ut adjuvet, orat, *si salvum velit.*

3. *Negat facturum* equus.

4. Asellus tandem *sarcina pondere gravatus* procumbit, moritur.

5. Herus omne *onus*, mortui quoque aselli corium, *in equi dorsum reclinat.*

6. Quibus cùm ille deprimeretur, Me miserum! inquit, *merito meo* sic nunc excrucior, qui dudum *laboranti asino* opitulari nolui.

7. *Mor.* Monemur hac fabula, ut *oppressis subveniamus amicis.*

8. *Ortus nostri* (inquit *Plato*) *partem sibi patria vendicat, partem amici.*

53. De Carbonario & Fullone.

1. FUllonem invitabat carbonarius, ut secum *in unis ædibus habitaret.*

2. Fullo, *non est*, inquit, mi homo, *istud mihi vel cordi, vel utile*, vereor enim magnopere nè quæ ego eluam, tu *reddas tam atra quam carbo est.*

3. *Mor.* Monemur hoc Apologo, cum *inculpatis* ambulare, monemur *sceleratorum hominum consortium, velut pestem quandam, devitare.*

4. *Trahunt* (inquit *Campanus*) *hominum sodalitia, commercia etiam in mores penetrant, & perinde quisque evadit, ut ii quibuscum versatur.*

54. De Aucupe & Palumbo.

1. IT *venatum* auceps videt nidulantem procul *in altissima arbore* palumbum adproperat, denique *insidias molitur, premit calcibus anguem.*

2. Hic mordere.

3. Ille, improviso exanimatus malo, Me miserum! inquit, *dum alteri insidior, ipse dispereo.*

4. *Mor.* Significat hæc fabella, *nonnunquam eos suis artibus circumveniri, qui res novas moliuntur.*

55. De Buccinatore.

1. BUccinator quidam ab hostibus capitur, abducitur.

2. Trepidare ille, supplicare ut parcant innoxio: se, quando nihil *armorum* unquam præter unam buccinam *gestaverit*, hominem nè potuisse quidem occidere, *nedum* voluisse.

3. Illi contra murmure, tum sævo tum verberibus, intonant.

4. *Nihil*

4. *Thou Rogue*, thou hadst as good say nothing; *thou doest hurt most of all, and* thou shalt *now* be hanged here: *because whereas thou (as thou confessest) art* unskilled in military affairs, thou stirrest up, and settest on other mens courage.

5. Mor. *Some offend most grievously who advise Princes, that are* otherwise prone enough to mischief, *to do unjustly, and* do buz into their ears some such words as these.

6. What do you make any question? *Have you forgot that you are a Prince?* May not you do what you list? *You are greater than the Law: The name of* a Law-breaker *can scarce light upon you, who do bear sway even over the Laws themselves.*

7. Your Subjects have nothing which is not yours. *You are able both to save and to destroy. It is lawful for you,* to make him wealthier, or more honourable, whom you think good. *It is lawful for you to take away his wealth and honour when you please.*

8. *Some things condemn or commend other men: Every thing will be very commendable for you.*

56. Of the Wolf and the Dog.

1. A *Wolf meets a* Dog, as it chanced, *in the wood,* before it was light; *he asketh him how he doth,* he is glad to meet him: *and at the last asketh him how he came to be slick.*

2. *To whom he said, my Masters care hath done this: for my Master cherisheth me, when I fawn upon him, I am fed from my Masters most fine Table, I never use* to sleep in the open air; *and* besides, it cannot be said how all the family make much of me.

3. *Truly saith the Wolf, thou art very happy, Dog!* that hast light upon such a kind and gentle Master, *with whom, O I could wish too, that I might dwell; then* no living Creature in the World *should be more happy than I.*

4. *The Dog, seeing the Wolf to be very* desirous of a new condition, promiseth that he would bring it about, that he should find some respect from his Master, so he would but abate some of his old fierceness, *and undergo service:*

5. He is resolved; *It pleased the Wolf to walk along to the* farm-house: they have a great deal of very pleasant discourse upon the way.

6. *And afterward when it grew light, the Wolf espying* the Dogs neck worn bare, *said, O Dog,* what ails that neck of thine, with the hair all off it?

7. *I used, said he, being* somewhat fierce, to bark at, *and sometimes* to bite strangers as well as friends: *and* my Master, not enduring that, did often beat me, *forbiding me withal to set upon any but a Thief or a Wolf.*

8. *I am* overmastered *and made more mild,* by being *thus* beaten, *and I have kept this mark of my* inbred churlishness.

9. *The Wolf, when he heard this, saith,* I will not buy *thy Masters* friendship at such a rate.

10. *Therefore farewell, Dog, with that slavery of thine*: my own liberty is better for me.

11. *Mor.* It is more desirable to be master in a mean cottage, and to eat brown bread, than to enjoy dainty cheer in a stately palace, and to be liable to danger, and live in fear.

12. For liberty is banished out of a great house, where wrong must be taken and passed over in silence.

57. Of

4. *Nil agis*, scelus, maximè noces; atque nunc hîc *trucidabere*: quòd cùm ipse (ut fateris) sis *rei militaris imperitus*, cornu isto tuo *aliorum excitas evibrásque animos.*

5. *Mor.* Graviſſimè peccant nonnulli, qui, *ad mala aliequi satis pronè* principibus, ut iniquè agant, conſulunt, atque *hujuſmodi quadam ad illorum aures occinunt.*

6. *Quid etiam dubitas?* An te principem eſſe oblitus es? An *non tibi quod lubeat, licet?* Tu legibus major: In te *legirupæ* nomen cadere haud poteſt, qui ipſis etiam dominaris legibus.

7. *Tui nihil poſſident, quod tuum non ſit.* Tu potes & ſervare & perdere. Tibi fas eſt *opibus dignitatéque augere, quem viſum ſit.* Fas eſt, ubi libuerit, adimere.

8. *Mor.* Alios alia vel damnant, vel commendant: Tibi nihil non honeſtiſſimum futurum.

56. *De Lupo & Cane.*

1. LUpus cani *ante lucem* in ſylvâ *forte fortuna* ſit obviam: ſalutat, *adventum gratulatur*: denique rogat, quo pacto tam ſit *nitidus.*

2. Cui ille, Herilis cura hoc efficit: herus me blandientem ſibi demulcet, de menſa paſcor herili nitidiſſimâ, nunquam *ſub dio dormio*; *tum univerſa familia dici non poteſt quàm ſim gratus.*

3. Næ tu, inquit lupus, multò es feliciſſimus, O canis! *cui tam benignus & comis contigit herus*, quocum O utinam commorari & mihi liceat: *nullum* me *animalium* eſſet *uſpiam* fortunatius.

4. Canis, *novi ſtatus cupidiſſimum* videns lupum, *effecturum ſe pollicetur*, ut *hæreat in parte aliqua apud herum, modo de priſtina ferocia, aliquid remittere*, & ſervitudinem ſervire, *velit.*

5. *Stat ſententia*: Lupo libitum eſt deambulare *ad villam*: *ſermones edunt in itinere prorſus jucundiſſimos.*

6. Poſtea verò cum illuxit, *contritum canis collum* videns lupus, *Quid ſibi* vult, inquit, O Canis, *tua iſthæc prorſus depilata cervix?*

7. Solebam, inquit ille, *feroculus, notis pariter & ignotis allatrare, obmorderéque* nonnunquam: *Id agrè ferens herus, crebris me tundebat verberibus*, prohibens etiam nè quem præter ſurem lupúmque adorerer.

8. Ego ſic *vapulando victus ſum*, & mitior factus, hócque *genialis ſævitiæ* ſervavi ſignum.

9. Lupus, hoc audito, Ego, inquit, heri tui *amicitiam tanti non emo.*

10. Vale igitur, O canis, cum tuâ iſthâc ſervitute: *mihi mea potior eſt libertas.*

11. Mor. *Optabilius eſt humili caſa dominum eſſe, & panem atrum vorare, quàm in ampliſſima regia opiparis menſis frui, & obnoxium trepidúmque agere.*

12. Nam, *libertas ſublimi exulat aulâ, ubi accipienda venit, & inſtanda injuria eſt.*

57. Of the Husband-Man and the Dogs.

1. A *Husbandman after he had wintred* a good many days *in the Country, began at the last* to want necessaries; *he* killed his sheep, and after a while *his she goats: and last of all,* he kills his oxen *too,* that he might have something wherewithal to maintain his body, that was almost famished.

2. When the Dogs saw that, *they resolved* to save themselves by running away; *for they should live no longer, seeing their Master did not* so much as *spare* the Oxen, whose labour he made use of in doing his Country-work.

3. *Mor.* Have a care into what house you put your self for wages.

4. Some Masters are very unkind.

5. *For many now a days* are grown so mad, that they are ready to kill even their servants, *for any misfortune, harm or damage.*

58. Of the Fox and the Lyon.

1. A *Fox,* which was not used to the Lions fierceness, *having by chance seen that Living Creature* once or twice, *did tremble and run away.*

2. As soon as ever the Lion came and met him the third time, the Fox was so far from fearing any thing, *that* he went boldly to him, *and saluted him.*

3. *Mor.* Use makes us all more bold, even towards them whom we durst scarce look at before.

59. Of the Fox and the Eagle.

1. A Fox's Cub *ran abroad; being caught by an Eagle,* it calls to its dam to help it.

2. *She runs, and intreats the Eagle, that he would let go her Cub, being taken prisoner.*

3. *The Eagle* having got a prey, flieth to her young ones.

4. *The Fox pursueth her* with a fire stick which she snatcht up, *as though she would* burn down her strong hold.

5. *As soon as ever she had* climbed up the tree, *she saith, and now then defend thy self and young ones if thou canst.*

6. *The Eagle trembling whilst she* feared her house burning, *said, Spare me and my young ones, and* I will restore whatever I have of thine.

7. Mor. *By the Eagle understand* men of a powerful and daring Spirit, *by the Fox understand* poor folks, *whom* rich folks endeavour all alike, to cavil with, *and revile:*

8. *But,* seeing the Pismires also have their spleen, *those weak people sometimes do* handsomly revenge a wrong which they have received.

60. Of the Husband-man and the Stork.

1. *When the cranes and geese* ate up the sown Corn, *the Country man* set a snare *for them: the Cranes were taken, and the Geese were taken, and a stork also was taken.*

2. She

57. De Agricola & Canibus.

1. AGricola cum ruri *pluſculos* hyemâſſet *dies*, cœpit tandem *neceſſariarum rerum* penuriâ *laborare*: *interficit oves, mox & capellas*, poſtremò *boves* quoq; *mactat, ut habeat quo inedia penè exhauſtum corpuſculum ſuſtentet.*

2. *Id videntes canes, ſalutem fugâ quærere* conſtituunt; ſeſe enim non victuros diutius, quando *nè bobus quidem, quorum in opere ruſtico faciendo utebatur operâ*, pepercit herus.

3. Mor. *In quam domum mercedis gratiâ te tradas, vide.*

4. *Nonnulli inhumaniſſimi ſunt heri.*

5. Multi enim hodiè *eò dementia prolabuntur*, ut vel *ſervos* infortunio malo, & damno *libenter mactent.*

58. De Vulpe & Leone.

1. VUlpecula *quæ leonis immanitatem inſuetam habebat, ſemel atque iterum* id fortè animal contemplata, trepidare & fugitare.

2. *Cum jam tertio obtuliſſet ſeſe obviam leo, tantum abfuit, ut metuerit quicquam vulpes, ut confidenter illum adierit*, ſalutaveritque.

3. Mor. *Omnes nos conſuetudo audaciores facit, vel apud eos quos antea aſpicere vix auſi fuimus.*

59. De Vulpe & Aquila.

1. V*Ulpeculæ proles* foràs excurrebat, ab Aquila comprehenſa *matris fidem implorat.*

2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.

3. Aquila, *nacta pradam, ad pullos ſubvolat.*

4. Vulpes, *correpta face*, quaſi illius *munitiones incendio abſumpturâ* eſſet, inſequitur.

5. Cum jam *arborem aſcendiſſet*, Et ipſa nunc te, inquit, tuoſque ſi potes, tuêre.

6. Trepidans aquila *incendium* dum *metuit*, Parce, inquit, mihi parviſque liberis; *tuum quicquid habeo, reddidero.*

7. *Mor.* Per Aquilam, *potentis atque audacis animi homines intellige*; per vulpem, *pauperculos, quos calumniis premere, contumeliiſque afficere divitibus æque ſtudium eſt.*

8. Verùm, *quando eſt ſua & formicæ ira*, impotentes ii *acceptam interdum probe ulciſcuntur injuriam.*

60. De Agricola & Ciconia.

1. GRuibus anſeribuſque *ſata depaſcentibus, laqueum prætendit* ruſticus: capiuntur grues, capiuntur anſeres, capitur & ciconia.

2. *Supplicat*

2. She beg'd hard for her self, *crying out, that she was* one that did no hurt, *and was neither crane nor goose, but the best of all birds, because she used always* to do all that ever she could for her father, *and to maintain him when he was* very aged.

3. None of these things, *quoth he*, are unknown to me; *but*, forasmuch as we have taken thee with them that did hurt, thou shalt die likewise with them.

4. *Mor.* He that committeth a naughty fact, and he that keepeth company with them that are naught, are punished both alike.

61. Of the Cock and the Cat.

1. A *Cat came to eat up a Cock*; and having not reason enough *to do him hurt, he begins to accuse the Cock, saying, That he was* a bird that troubled others with his noise, *because he* wak'd men when they were asleep *in the night*, with such a shrill voice.

2. *He said, he was innocent, seeing he thus* called up men to their work.

3. *The Cat in the mean time spake earnestly against him; Thou Villain*, thou hadst as good do nothing; thou liest with thy mother, *and dost not refrain from thy sister.*

4. When the Cock endeavoured to clear himself of that too, *the Cat* going on still in a rage, *saith, Neither* shall this avail any thing; I will pull thee all in pieces to day.

5. *Mor.* William Gauden *saith, It is an old saying*, One may quickly find a stick to beat a dog withal.

6. *A naughty man, if he list, will* undo you, whether by right or wrong.

62. Of the Shepherd and the Husband-men.

1. A *Boy kept sheep in an* open meadow; *and when he cryed out in jest* many times, *that the Wolf was there*, he raised the husbandmen on all sides.

2. *Whilst they*, having been too often made fools of, *do not come to help him, when he craved their aid in good earnest*, the sheep became a prey to the Wolf.

3. *Mor.* If any one be used to lie, he will scarcely be believed, if at any time he shall begin to tell the truth.

4. *That jest in* Horace, *in the seventeenth Epistle of his first Book concerning* Planus *the jester, is very like the foregoing Apologue.*

5. He that was once befool'd, will not assay,
To help lame *Planus* up in the cross-way.
Though many a tear he shed, and do protest
By his god *Apis*, I am not in jest:
Believe me, stony hearts, and your help lend
To one that's lame. Get some to help thee, friend,
That knows thee not, thy neighbours all do cry,
We know thy cheats, and for us thou maist lie.

63. Of the Eagle and the Crow.

1. AN *Eagle flyeth down from* a very high rock, *upon* the back of a Lamb.

2. *The Crow seeing that*, thinks it fine sport, like an ape, to imitate the

2. *Supplicat illa, innocentem* seſe clamitans: & nec gruem nec anſerem eſſe, ſed avium omnium optimam, quippe quæ *parenti ſedulò ſemper inſervire*, eundémque *ſenio confectum* alere conſueverit.

3. *Horum*, inquit, *nil me fugit*; verum, *cum nocentibus poſtquam te cepimus, cum eis quoque morieris.*

4. Mor. *Qui flagitium committit, & is qui impuris ſe adjungit ſocium, pari pœnâ plectuntur.*

61. *De Gallo & Cato.*

1. VEnit ad Gallum commedendum Catus; *non ſatis* autem *habens* ad nocendum *cauſæ*, gallum criminari occipit, *obſtreperam* eſſe *avem* dictitans, utpote quæ *voce tam acuta* noctu *dormientes homines expergefaciat.*

2. Ille ſe innocentem ait, cum ſic *excitet ad opera mortales.*

3. Catus intereà intonat; *Nil agis*, ſceleſte; *cum matre rem habes*, nec à ſorore abſtines.

4. *Id gallus quoque cum expurgare niteretur*; *Noc hoc*, inquit, *perſeverantius ſæviens* Catus, *quicquam faciet*; tu mihi hodiè diſcerperis.

5. *Mor.* Vetus dictum eſſe ait *Guil. Gaudanus*, *Ut canem cadas facilè inveniri baculum.*

6. Malus, ſi libitum fuerit, *quo jure quaque injuria, te præcipitem dabit.*

62. *De Opilione & Agricolis.*

1. PUer *editiore pratulo* oves paſcebat, atque per jocum *tèrque quatèrq;* lupum adeſſe clamitans, *agricolas undique exciebat.*

2. *Illi ſapius illuſi*, ſerò auxilium imploranti dum non ſubveniunt, *fiunt oves prædâ lupo.*

3. Mor. *Si mentiri conſueverit quiſpiam, huic ſi quando verum narrare occaperit, haud facilè habebitur fides.*

4. Superiori Apologo finitimus eſt ille, apud Horat. lib. 1. Epiſt. 17. de *Plano* ſcurrâ, jocus.

5. *Nec, ſemel irriſus, triviis attollere curat*
Fracto crure Planum, licet illi plurima manet
Lachryma; per ſanctum juratus dicat Oſirim,
Credite, non ludo; crudeles tollite claudum,
Quare peregrinum, vicinia rauca reclamat.

63. *De Aquila & Corvo.*

1. R*Upe editiſſimâ* in *agni tergum* devolat Aquila.

2. Videns id Corvus, *imitari, velut ſimia, geſtit* Aquilam; in *arietis vellus*

Eagle, he lets himself down upon a ram's fleece; being let down, he is made fast by the feet; being fastned by the feet, he is caught: being caught he is thrown to the boys.

3. Mor. *Let every one esteem himself, not by others, but his own worth.*

4. Take measure of thy self by thy own foot, *saith Horace.*

5. *Desire that, and attempt that, which thou art able to perform.*

64. Of the Envious Dog and the Ox.

1. A *Dog lay* in a rack of Hay.

2. *An Ox came to eat.*

3. The Dog rousing himself up, *hindred him.*

4. *The Ox saith, a mischief on thee, with that envy of thine, who* neither dost eat the hay thy self, nor suffereſt me to eat.

5. *Mor.* A great many are of that disposition, *that they envy to another that which they cannot attain to* for want of understanding.

65. Of the Jack-Daw and the Sheep.

1. A *Jack-daw chattered upon a Sheeps back.*

2. *The Sheep said, if thou shouldst so chatter to a dog,* thou shouldst have some mischief done thee.

3. *But the Jack daw said, I know over whom I insult; I am* troublesome to them that are quietly disposed, and friendly to them that are fierce.

4. Mor. *Bad men are always ready to contest with a weak and honest man.*

5. Every one that is most innocent, is dashed against the ground. *but no body* crieth out against a *mischievous and* hasty man, *in* his own hearing.

66. Of the Peacock and the Nightingale.

1. T*He Peacock complaineth to* Juno, *the sister and wife of great* Jupiter, *that the Nightingale* sang sweetly, *but that she* was laughed at by every body, *for her* hoarse squawling.

2. *To whom* Juno *made answer,* Every one hath his gift from god: *the Nightingale far exceedeth in singing, and thou in feathers*: It becometh every one to be content with his own lot.

3. Mor. *Let us thankfully accept what God hath given us, and not seek greater matters.*

4. *God doth nothing rashly.*

67. Of the old Weesel and the Mice.

1. A *Weesel, wanting strength by reason of his old age, was not now able to follow after the mice, so as he was used to do: he begins* to devise a cunning trick, *he hides himself in an* heap of meal, *thus hoping, that he might hunt without any labour.*

2. *The mice run to him, and whilst they have a mind to eat the meal, they are* all every one *devoured by the Weesel.*

3. Mor. *Where one is destitute of strength, he hath need of wit.*

4. Lysander *the Lacedemonian, was ever and anon wont to say, that the* Fox's

fur

vellus se demittit, demissus impeditur, impeditus comprehenditur, comprehensus projicitur pueris.

Mor. Non aliorum, sed sua se quisque virtute æstimet.

4. *Tuo te pede metire*, inquit *Horatius*.

5. Id velis, id tentes, quod possis.

64. *De Cane invido & Bove.*

1. PRæsepi *fani pleno* decumbebat canis.

2. Venit bos ut comedat.

3. *Ille sese surrigens*, prohibere,

4. Bos, Dii te cum isthac invidia perdant, inquit. qui, *nec fœno vescaris nec me visci sinis*.

5. Mor. *Eo sunt ingenio plerique*, ut aliis invideant quod ipsi *mentis inopia* assequi nequeant

65. *De Cornicula & Ove.*

1. STrepitat in oviculæ dorso cornicula.

2. Ovis, Cani, inquit, si sic obstreperes, *ferret infortunium*.

3. At corniculâ, Scio, inquit, quibus insultem; *placidis molestis, sævis amica*.

4. *Mor.* Impotenti & sincero perpetuò est cum malis parata certatio.

5. *Illiditur solo innocentissimus quisque*; nocentis verò, ac *præferocis hominis auribus obstrepit nemo*.

66. *De Pavone & Luscinia.*

1. PAvo apud summi *Jovis* sororem & conjugem *Junonem*, queritur, luscinium *suave cantillare*: se ob *raucam vocem ab omnibus irrideri*.

2. Cui *Juno*, *Dos tua à Dis cuique*: luscinia cantu, tu pennis longe superas; *unumquemque sua sorte decet esse contentum*.

3. *Mor.* Quæ dii largiuntur, grato sumamus animo, neque majora quæramus.

4. Superi temerè agunt nihil.

67. *De Mustela senicula & Muribus.*

1. MUstela, præ senio viribus carens, mures jam, ità ut soler, insequi non valebat; *meditari* cœpit *dolum*; in *farinula colliculum* se illatebrat; sic sperans forte, ut citra laborem venetur.

2. Accurrunt mures, & farinam estare dum cupiunt, *ad unum omnes* à mustela vorantur.

3. *Mor.* Ubi viribus quispiam destitutus fuerit, ingenio opus est.

4. *Lysander* Lacedæmonius subinde dicere solebat; *Quo non perveniret leonina*

fur was to be eked to that, where the Lions skin would not reach.

5. *Which you may expres more clearly thus,* where down-right dealing cannot prevail, sleight must be used.

68. Of the Country-man and the Apple-tree.

1. A *Country-man every year got* very well relisht Apples *off an Apple-tree, which he had* in a Close hard by: *he presented the choicest to his Master, that was a Citizen: who being taken with the incredible sweetness of the apples, removed the apple-tree at last to his own home.*

2. *The tree being very old, withered all on a suddain; and there* the apples, as well as the apple-tree, *were lost.*

3. *Which when it was told the Master of the house, he said, Alas,* it is an hard matter to remove an old tree; *it had been enough, and too much (if I had known how* to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan *hath thus expressed this little tale in verse.*

A Country-man some sweetings pull'd,
And to his Lord them gave;
Who, much delighted with the fruit,
The tree near home would have.
But it being old, soon withered,
And with it's Apples dy'd:
Alas, 'tis no removing trees
Thus old, the good man cry'd.

5. *Mor.* Such men are fools, that are too wise,
And things not fit require:
But he is wise, that wotteth how,
To curb his own desire,

69. Of the Lyon and the Frog.

1. A *Lyon thought he heard a noise;* he started at it; *he stood still, not without trembling,* expecting some great matter.

2. *At the last, a little Frog came out of the water.*

3. *The Lyon having laid aside his fear, made haste, and* trode the little beast under his feet.

4. Mor. *This little tale forbiddeth vain fears, as doth that tale concerning* the labour *of the Mountains, translated by* William Gaudane.

70. Of the Pismire.

1. A *Pismire being thirsty,* comes to a spring to drink; *she falls by chance into the spring-well, a Pigeon helps her* a good way off, *by throwing a bough out of the tree; the Pismire getting upon the bough is saved.*

2. *A Fowler comes, that he might catch the Pigeon;* the Pismire doth not suffer him; she bites the Fowler by the foot, *and the Pigeon flies away.*

3. Mor. *This fable teacheth us very well, that* we must requite courtesies done to us.

71. Of

leonina pelle, vulpinam assuendum esse.

5. Quod si lucidius dixeris, *Ubi virtus non satis potest, adhibenda est astutia.*

68. *De Rustico & Malo.*

1. RUsticus quidam ex malo, quam *in proximo* habebat *agello sapidissima* quotannis legebat *poma*: hero lecta donabat urbano; illectus incredibili pomorum dulcedine, malum tandem ad se transtulit.

2. Ea veterrima repentè exaruit, atque ibi *poma pariter & malus* periêre.

3. Quod cùm patrifamilias nuntiaretur; Heu! *difficile est*, inquit, *annosam transplantare arborem*, satis superque fuerat (si *frænos meæ* noviſſem *imponere cupiditati*) *fructus ramo decerpere.*

4. Hanc fabellam sic *Mantuanus* cecinit.

Rusticus ex malo dulcissima poma legebat,
Unde dare urbano dona solebat hero.
Ast herus, illectus frugum dulcedine, malum
Transtulit in laribus proxima rura suis.
At quia malus erat senior, translata repente
Aruit, & proles cum genitrice perit.
Heu! male transfertur, senio cum induruit arbor,
Inquit herus: fuerat carpere poma satis.

5. Mor. *Qui nimium sapiunt, atque inconcessa sequuntur,*
Desipiunt; cohibet qui sua vota, sapit.

69. *De Leone & Rana.*

1. AUdire vocem visus Leo, *prosiliit*; subtitit non sine trepidatione, *magni quippiam expectans.*

2. Egreditur tandem aquis ranula.

3. Leo deposito metu adproperans, *bestiolam proculcat pedibus.*

4. *Mor.* Vetat hic Apologus inanes timores, ut illa à *Guilielmo Gandano* versa fabula, de partu montium.

70. *De Formica.*

1. SItiens *venit ad fontem ut biberet* formica, incidit fortè in puteum: opitulatur *eminus*, ex arbore dejecto ramo, columba: Ramum conscendens formica, servatur.

2. Adest, columbam ut capiat, auceps; *non finit formica*; *aucupis pedem arripit mordicus*; avolat columba.

3. *Mor.* Docet hæc fabula præclarè, *Maritis referendam esse gratiam.*

71. Of the Peacock and the Magpy.

1. *When the Nation of the birds* roved up and down at their own liberty, *they wiſhed they might have a King given them.*

2. *The Peacock thought himſelf* as worthy as the beſt to be choſen, *becauſe he was the faireſt.*

3. *When he was* choſen to be King *the Magpy ſaith, O King, if the Eagle begin ſtoutly to purſue us, as ſhe is wont, whilſt you reign, how will you drive her away?* How will you do to ſave us?

4. Mor. *The ſhape is not ſo much to be looked at in a Prince, as the ſtrength of body; He hath need of diſcretion.*

72. Of the Sick-man and the Phyſician.

1. A *Phyſician* had a ſick man in cure, *but he died at the laſt.*

2. *Then ſaith the Phyſician to his kinſfolks, This man died through intemperance.*

3. Mor. *Unleſs one leave* drinking *and Venery betimes, he ſhall either* never come to be old, *or have but a very* ſhort old age.

73. Of the Lyon and others.

1. *THe Lyon, the Aſs and the Fox go on hunting:* good ſtore of game is taken, *and being taken it is ordered to be divided.*

2. *As the Aſs* laid ſeveral ſhares out for every one, *the Lyon roared, he takes the Aſs and pulls him in pieces.*

3. *Afterwards,* he bids the Fox do it: *who being more crafty, when he had* hardly reſerved the leaſt ſhare for himſelf, *having laid aſide the beſt piece by far for the Lyon, the Lyon asked him,* who had taught him thus to do?

4. *To whom he ſaid,* the ruine of him *hath taught me,* pointing at the dead Aſs.

Mor. He's happy who takes heed by others harms.

74. Of the Kid and the Wolf.

1. A *Kid* peeping out at a window, *did dare* to revile a *Wolf, as he paſſed by.*

2. *To whom the Wolf ſaid, Thou Villain, it is not thou that revileſt me, but the place.*

3. Mor. *Both time and place do ever add confidence to a man.*

75. Of the Aſs.

1. AN *Aſs complaining of the* Gardiner's *cruelty, intreated* Jupiter, *that he might have another Maſter given him.*

2. Jupiter *heard the Aſs's prayers, and gives him a* Brick-layer, *with whom when he* carried *bricks, and* heavier loads on his back, *he came again to* Jupiter, *and intreated one might be given him that was more mild.*

3. Jupiter *laughed at him.*

4. *Yet he never gave over urging, and* intreating ſo far, till he made him *do it*

5. *He*

71. *De Pavone & Pica.*

1. GEns avium cùm *liberè vagaretur*, optabat sibi dari regem.
2. Pavo se *imprimis dignum qui eligeretur*, putabat, quia esset formosissimus.
3. Hoc *in rem accepto*, Pica, O Rex, inquit, si, te imperante, aquila nos perstrenuè, ut solet, insequi cœperit, quo illam modo abiges? *quo nos pacto servabis?*
4. *Mor.* In principe non tam forma, quàm corporis fortitudo spectanda opus est prudentiâ.

72. *De Ægroto & Medico.*

1. MEdicus *curàbat ægrotum*: ille tandem moritur.
2. Tum ad cognatos medicus, Hic, inquit, intemperantia periit.
3. *Mor. Bibacitatem* & libidinem nisi quis maturè reliquerit, aut *nunquam perveniet ad atatem*, aut *perbrevem* est habiturus *senectutem*.

73. *De Leone & quibusdam aliis.*

1. LEo. asinus, vulpes eunt venatum: capitur *ampla venatio*; capta partiri jussa.
2. Asino *singulis singulas partes ponente*, irrugiit leo: asinum rapit, ac niat.
3. Postea, *vulpecula id dat negotii*: quæ astutior cùm leoni longè opma propositâ, *sibi vix minimam particulam reservâsset, rogat leo, à quo sic cta sit?*
4. Cui illa, *Hujus me*, inquit, *clamitans* docuit: *mortuum asinum ostendens*.
5. Mor. *Fœlix quem faciunt aliena pericula cautum.*

74. *De Hœdo & Lupo.*

1. E *Fenestrâ prospectans* hœdus, prætereuntem lupum *convitiis incessere* audebat.
2. Cui lupus, Non tu, ait, sceleste, mihi convitiaris, sed locus.
3. *Mor.* Et tempus & locus semper audaciam addunt homini.

75. *De Asino.*

1. ASinus, de *hortulani* sævitiâ querens, *Jovi* supplicat, alium dari herum.
2. Exaudire *Jupiter* vota asini, dat *tegularium*: apud quem cùm tegu- *graviorâque tergo vectaret onera*, accessit rursum ad *Jovem*; orat dari mitior sit.
3. Ridere *Jupiter*.
4. Ille tamen non destitit instare, *orare*, usque adeò *donec perpelleret*,

5. *He gives him* a tanner; *whom when the Ass knew throughly, he said, Wo is me poor wretch, who, whilst I am content with no master, have light upon him, who* (as far as I guess) will not spare my very skin.

6. Mor. *We always condemn things present, and desire* new things, *which* (*as the Proverb goes*) are not better than the old.

76. Of the old Woman and the Maids.

1. AN *old woman had a great many maids at home, whom she call'd up to their work every day*, before it begun to be light, at the crowing of a cock, *which she kept at her house.*

2. *The maids being* vex'd at last, with the wearisomness of their daily business, cut off the cock's head, *hoping that now he was killed, they should sleep till noon, but this hope failed the poor girls.*

3. *For their Mistress, as soon as she knew that the Cock was killed, had them* to rise at midnight *ever after.*

4. Mor. Many, *whilst they strive to shun a great evil, fall into another quite contrary.*

5. *It is a very common saying:*

Who fain would shun the one extreme,
Into the other falls.

77. Of the Ass and the Horse.

1. THe *Ass thought the Horse was happy, because he was fat and* lived in idleness. *But he said that himself was unhappy, because he was* lean and hide-bound, *and made use of every day by* an harsh Master, *to carry loads.*

2. *Not long after* they cryed to arms.

3. *Then the Horse.*

A rider from his back did not repell,
Nor bridle from his mouth, nor shafts that fell
Upon his body.----------

4. *The Ass, when he saw this,* gave god many thanks, *that he had not made him an Horse, but an Ass.*

5. Mor. *They are miserable, whom the common sort judge happy:* as many are happy, that think themselves very miserable.

6. The Cobler *saith, the King is happy whom he seeth* to have all things at his will; *not considering about what matters and cares he is distract, whilst* himself in the mean time sings with his honest poverty.

78. Of the Lyon and the she-Goat.

1. A *Lyon having by chance espyed a she-Goat walking* on a very high rock, *advised her that she would come down rather into the* green meadow.

2. *The Goat said,* I should do so perhaps, if thou wert away: *who did not perswade me, that I should take any pleasure thereby, but that thou mightst have something to devour, being ready to starve for hunger.*

3. *Mor.* Trust not all men.

4. *For,* some do not advise for thee, but for themselves.

5. Dat illi *coriarium*: quem ubi pernovit asellus, Me miserum! inquit qui dum nullo sum contentus domino, in eum inciderim, qui *nec corio quidem meo* (*quantum auguror*) *parcet.*

6. *Mor.* Semper damnamus quæ præsentia sunt; & *nova* appetimus, quæ (ut dici solet) *veteribus non sunt potiora.*

76. *De Anu & Ancillis.*

1. ANus quædam domi habebat ancillas complures, quas quotidiè *antequam lucesceret, ad galli gallinacei,* quem domi habebat, *cantum,* excitabat ad opus.

2. Ancillæ, *quotidiani* tandem *negotii commota tædio, gallum obtruncant,* sperantes, jam necato illo, in medios sese dies dormituras; sed hæc spes miseras frustrata est.

3. Hera enim, ut interemptum gallum rescivit, *intempesta* deinceps *nocte surgere jubet.*

4. Mor. *Non pauci,* gravius malum dum student evitare, in alterum diversum incidunt.

5. Pervulgatum est;
Incidit in Scyllam, qui vult vitare Charybdin.

77. *De Asino & Equo.*

1. ASinus beatum putabat equum, quod pinguis esset & *in otio degeret*; se verò infœlicem dicebat, quòd *macilentus* esset, *ac strigosus* quotidieque ferendis oneribus ab *immiti hero exerceretur.*

2. Haud multò pòst *ad arma clamatum est.*

3. Tum equus:
Non equitem dorso, non frænum repulit ore,
Nec telum corpore.

4. Hoc viso, Asinus *magnas dii gratias agebat,* quod non equum se, sed asinum fecissent.

5. *Mor.* Miseri sunt, quos vulgus beatos judicat: & *non pauci beati, qui se miserrimos putant.*

6. *Sutor crepidarius* regem dicit fœlicem, quem *rerum omnium compotem* videt: non considerans, in quantas res & solicitudines distrahatur, dum interim *ipse cum optima paupertate cantillat.*

78. *De Leone & Capra.*

1. EDita *rupe* ambulantem capram fortè conspicatus Leo, monet, ut potius *in viride pratum* descendat.

2. Capra, *Facerem fortassis,* inquit, *si tu abesses,* qui mihi non istud suades, ut ego inde ullam capiam voluptatem, sed ut tu habeas quod vores famelicus.

3. Mor. *Omnibus ne habeas fidem.*

4. *Quidam* enim *non tibi, sed sibi consulunt.*

79. Of the Vulture and other Birds.

1. *The Vulture* maketh as though *she would* keep her birth-day every year; *she invites the little Birds to the Feast.*

2. *They* almost all come: *she* entertains them *when they come* with great tokens of joy and respect: *but the vulture teareth them in pieces, after they were entertained.*

3. *Mor.* All are not friends that speak one fair, or say, that they are willing to do one a courtesie.

5. *Hereupon saith* Ovid.

Oft under hony, sweeteſt poiſons lurk.

80. Of the Geese.

1. *The geese spoiled the ground with the Cranes; which when they were heard* the Country folks rose presently upon them.

2. *The Cranes as soon as they espied the Country-folks, flew away, but the Geese were taught*, which being hindred with the weight of their body *could not get away.*

Mor. *When a City is taken by the enemies*, a poor man easily gets away; *but a rich man being taken prisoner is made a slave.*

In time of war riches are rather a burden than of any use.

81. Of Jupiter and the Ape.

1. *When* Jupiter had a great mind to know, *what mortal Wights had the prettiest young ones, he gave order, that whatever living Creatures there were any where, they should be called together.*

2. They flock to *Jupiter* from all parts.

3. *All sorts of birds and beasts were now there; amongst which when the Ape also came*, carrying *her* ill-favoured cubs in her arms, none could forbear laughing: *nay more*, Jupiter *himself* laughed very excessively.

4. *Then by and by, quoth the Ape herself, Yea* Jupiter *also our Judge knoweth*, that my young ones do quite out-strip all as many as be here.

5. *Mor.* Every one thinks his own the fairest, *as the proverb saith.*

9. *And elsewhere in* Theocritus, *in his* Eidyls.

What is not fair, so to the lover seems.

82. Of the Oak and the Reed.

1. *The Oak being once* full of disdain and insolency too, *set upon the Reed, saying*, If now thou hast any mettle in thee come on and fight, *that the end of us two may shew whether is the stronger.*

The Reed, nothing wondering at such great bragging of the Oak, and idle vaunting of his valour, *answered thus*, I will not now fight, neither am I sorry for my condition.

3. *For although I be moveable to every side yet I overcome the shrill storms: But thou, if once King Æolus should let out the winds that struggle in a vast cave*, wilt fall down together-ward, *and then I shall laugh at thee.*

4. Mor. *This fable sheweth, that they are not always the most valiant*

who

79. De Vulture aliisque Avibus.

1. ANnuum se *natalem celebrare adsimulat* Vultur; aviculas ad cœnam invitat.

2. Veniunt *pleraque omnes*; venientes *magno plausu favoribusque accipit*, acceptas laniat Vultur.

3. Mor. *Non sunt amici omnes qui blande dicunt, aut benigne se facere velle simulant.*

4. Hinc *Ovidius*,

Melle sub hyblæo sæpe venena latent.

80. De Anseribus.

1. ANseres unà cum gruibus agrum vastabant; quibus auditis, *rustici protinus in illos feruntur.*

2. Rusticos conspicatæ avolant grues, capiuntur anseres, qui *impediti corporis onere* subvolare non poterant

3. *Mor* Expugnata ab hostibus urbe, *facile se subducit inops*; at dives servit captus.

4. *In bello divitiæ magis oneri sunt quam usui.*

81. De Jove & Simia.

1. JUpiter *scire percupiens* quisnam mortalium scitissimos ederet liberos, convocari jubet quicquid uspiam est animantium.

2. *Concurrunt ad* Jovem *undique.*

3. Aderat jam alitum pecudumque genus, inter quas & simia. *deformes catulos brachia gestans*; cum ad venisset, *a risu nemo temperare potuit*; quinetiam *Jupiter* ipse *profusa admodum risit.*

4. Ibi continuò simia ipsa; Imò inquit, novit & Jupiter judex noster, *catulos meos magnopere omnes*, quotquot adsunt, *præcellere.*

5. Mor. *Suum cuique pulchrum*, ut est adagium.

6. Et alibi apud *Theocritum* in *Idyllis*

Quæ minime sunt pulchra, ea pulchra videntur amanti.

82. De Quercu & Arundine.

1. FAstus olim *aleo insolentiæ plena* quercus arundinem aggressa est; *Si nunc*, inquit is, *pectus animosum est tibi, procede agedum*, ad pugnam, ut noster duarum eventus ostendat utra viribus præstet.

2. Arundo quercus tantam exultationem *fortitudinisque jactationem vanam* nihil mirata, sic respondit, *Certamen nunc abnuo, nec meæ sortis me piget.*

3. Nam, etsi in omnem partem mobilis, tempestates tamen pervinco sonoras; tu si semel vasto rex *Æolus* antro luctantes emiserit ventos, *concides*, & mihi tum rideberis.

4. *Mor.* Declarat hæc fabula, non semper eos fortissimos esse, qui

(nulla-

who (*even* unprovoked by any injury) *do insult over others.*

83. Of the Fisherman and the little Fish.

1. A *Fisherman having thrown* a baited hook *into the water*, pulled out a little Fish.

2. *The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full growth, that he might have him afterwards when he was bigger.*

3. *The Fisher said*, I will not buy the Pig in the Poke: *because* I was always of that disposition, *that I choose* to get *whatever I can* for the present.

4. Mor. *This little fable admonisheth us, that we should not at any time* forgo things certain, for the hope of things uncertain.

5. For what is more fond, *than, as it is in* Tully, *to have uncertain things instead of certain?*

84. Of the Pismire and the Grashopper.

1. WHen winter drew near, *the Pismire hurried corn into the barn floor* in the Sun-shine.

2. *The Grashopper seeing that, she ran to her and beg'd a Grain.*

3. *The Pismire said, why dost not thou also by my example, hurry what thou canst in Summer, and add to the heap?*

4. *She answered that she spent that time in singing.*

5. *The Pismire smiling said, If thou usest to sing in Summer*, thou art worthy to starve *now.*

6. Mor. *We are put in mind by this little fable*, whilst yet we have strength of body, *to get those things, whereby our* feeble old age *may be maintained.*

85. Of the Lyon and the Bull.

1. A *Bull fled from a Lyon, and light upon an He-goat*: he made at him with his horns and frowning look.

2. *To whom the Bull*, being exceeding angry, *said*, thy sower countenance doth not affright me, *but I am afraid of an huge Lyon: who if he were not* just behind me, *thou shouldst know now, that* it is no such small matter *to fight with a Bull, and the Blood to follow from my wound.*

3. *Mor.* We must not add calamity to them that are in calamity.

4. He is sufficiently miserable, that is once miserable.

86. Of the Nurse and the Wolf.

1. A *Nurse threatned a boy that cryed, that he should be given to the Wolf, unless he held his peace.*

2. *The wolf by chance heard it, and tarried at the door in hope of meat.*

3. *At the least*, the Boy grew still, as sleep came upon him.

4. *The Wolf goeth back into the wood, fasting and empty.*

5. *The Fox asketh him, where his prey is?*

6. *The Wolf sighed, and said*, I was beguiled: *a Nurse threatned to throw away a Boy that cried; but she deceived me.*

7. *Mor.*

(*nulla* etiam *lacessiti injuriâ*) aliis insultant.

83. *De Piscatore & Pisciculo.*

1. PIscator, jacto in aquam *hamo cibis illito, pisciculum eduxit.*

2. Orat obsecrátque captivus, se minutulum ut abire sinat, & adolescere, ut postea majore potiatur.

3. Piscator. *Ego*, inquit, *spem pretio non emam: quippe qui eo fuerim ingenio semper*, ut, quicquid possem, mallem *auferre potius in præsentia.*

4. *Mor.* Hæc nos monet fabella, *ne certa incertorum spe unquam amittamus.*

5. *Quid enim stultius*, ut est apud *Ciceronem*, quàm incerta pro certis habere?

84. *De Formica & Cicada.*

1. APpetente *hyeme*, frumentum in aream, *ad solem* trahebat formica.

2. Vidit id Cicada, accurrit, rogitat granum.

3. Formica, Cur non inquit, & tu, meo exemplo, æstate trahis quodcunque potes, atque addis acervo?

4. Respondet illa sibi id temporis cantando transigi.

5. Ridens formica, Si, air, æstate cantare soles, *merito* nunc *esuris.*

6. *Mor.* Monemur hâc fabellâ, *dum adhuc robur corporis adest*, quærere ea quibus *imbecilla* sustentetur *senectus.*

85. *De Leone & Tauro.*

1. LEonem fugiebat taurus, in hircum incidit: is *cornu & caperatâ minitabatur fronte.*

2. Ad quem *plenus irarum taurus*, Non tua, inquit, *in rugas contracta frons* me territat: sed immanem metuo leonem, qui nisi *tergo hæreret meo*, jam scires, *non ita parvam rem esse* pugnare cum tauro, & nostro sequi de vulnere sanguinem.

3. *Mor. Calamitosis non est addenda calamitas.*

4. *Sat miser est, qui semel est miser.*

86. *De Nutrice & Lupo.*

1. NUtrix minatur puerum plorantem, ni taceat, datum iri Lupo.

2. Lupus id forte audit: spe cibi manet ad fores.

3. *Puer* tandem *filescit obrepente somno.*

4. Regreditur lupus in sylvam, jejunus & inanis.

5. Vulpes ubi sit præda, scisciatur.

6. Gemebundus ille, Verba, inquit, mihi data sunt: puerum plorantem abjicere minabatur nutrix, at fefellit.

7. Mor.

7. *Mor.* Credit is not to be given to a woman.

87. Of the Tortoise and the Eagle.

1. THe Tortoise was grown weary of creeping.
If any one would lift her up into the skie, she promiseth him orient pearls.
3. *The Eagle took her up.*
4. *He demands his reward.*
5. *He pinched her with his tallons, because she had not hing.*
6. *Thus the Tortoise, which coveted to see the stars;* lost her life among stars.
7. *Mor.* Be content with thy condition.
8. *There have been some, who if they had remained low, might have been safe; but being set up aloft have come into danger.*

88. Of the Crab-fishes, the Old one and the Young one.

1. THe dam adviseth the Crabfish that went backward, that he would go forward.
2. *The Young one answered, Mother* go before and I will follow.
3. *Mor.* Blame no body for a fault, for which thou maist be blamed thy self.

89. Of the Sun and the North-wind.

1. THe *Sun and the North-wind* try, whether was stronger.
2. *They agreed to try their strength upon a traveller, that he should* bear the bell away, *that could* make his cloak fall off.
3. *The North-wind sets upon the Traveller with* an horrible roaring storm; *but he* makes no stay, *but doubles his Cloak about him and went on.*
4. *The Sun takes strength, which, when the storm was overcome by little and little;* casteth forth gleams.
5. *The Traveller begins to wax hot, to sweat,* to puff and blow.
6. *At the last, not being able to go forward he* stands to take the cool air *and having cast off his Cloak he sits him down under a tree full of leaves: and* so the Sun got the victory.
7. *Mor.* Be sure to have a care, *with whom thou striveſt.*
8. *For although thou beest strong, yet perhaps there is another stronger than thee; or if not stronger, yet more cunning, so as by his policy he can overcome by strength.*

90. Of the Ass.

1. AN *Ass comes into a wood, and finds* a Lyon's skin; *with which being clad he goes back into the pastures, and affrights the flocks and herds, and makes them run away.*
2. *He that had lost him comes, and* looks up and down for his Ass.
3. *The Ass, as soon as he saw his Master, runs to meet him; nay rather, he runs upon him with his roaring.*
4. *But his Master having caught hold of his ears, that stood out, said, My* little Ass, though thou deceivest others, yet I know thee very well.

5. *Mor.*

7. Mor. *Fœmina non est adhibenda fides.*

87. *De Testudine & Aquila.*

1. CUpierat *testudinem tædium reptandi.*
2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri.*
3. Sustulit eam Aquila.
4. Poscit præmium.
5. Non habentem fodit unguibus.
6. Ità testudo, quæ concupiit videre astra, in *astris vitam reliquit.*
7. Mor. *Tua sorte sis contentus.*
8. Fuere nonnulli, qui, si mansissent humiles, poterant esse tuti: facti sublimes, *inciderunt in pericula.*

88. *De Cancris Matre & Filio.*

1. CAncrum retrogradum monet mater, antrorsum ut eat,
2. Filius respondet, Mater, *I pra, sequar.*
3. Mor. *Nullum reprehendere vitii, cujus ipse queas reprehendi.*

89. *De Sole & Aquilone.*

1. SOl & Aquilo *certant, uter sit fortior.*
2. Conventum est experiri vires in viatorem, ut *palmam ferat* qui *excusserit manticam.*
3. Boreas *horrisono nimbo* viatorem aggreditur; at ille *non desistit* amictum gradiendo duplicare.
4. Assumit vires sol, qui, nimbo paulatim evicto, *emolitur radios.*
5. Incipit viator æstuare, sudare, *anhelare.*
6. Tandem progredi nequiens, *captat frigus opacum*, atque sub frondoso nemore, abjecta mantica, resedit: ita *Soli contigit victoria.*
7. *Mor.* Quicum certes, *etiam atque etiam vide.*
8. Nam etsi tu fortior es, est forsitan alius te fortior; aut si non fortior, certè callidior, ut consilio suo tuum vincat robur.

90. *De Asino.*

1. ASinus venit in sylvam, offendit *exuvias leonis*; quibus indutus redit in pascua, greges armentaque territat & fugat.
2. Venit qui perdiderat, *quaritat suum Asinum.*
3. Asinus, viso hero occurrit: imò cum rugitu suo incurrit.
4. At herus, prehensis, quæ extabant, auriculis; *Alios licet, inquit, fallas; te, aselle mi, probè novi.*

5. Mor.

5. *Mor.* Do not make folks believe that thou art, what thou art not: *make them not believe that thou art learned, when thou art unlearned: do not brag that thou art rich and noble, when thou art beggarly and base.*

6. *For,* when the truth is found out thou wilt be laughed at.

91. Of the Frog and the Fox.

1. *THe Frog went out of the marsh, and* professed Physick *in the woods, amongst the wild beasts.*

2. *She said she would neither yield to* Hippocrates *nor* Galen.

3. *When others believed her, the Fox flouted her.*

4. *Shall she, quoth he, be accounted* skilful in Physick, that hath such a pale look?

5. *But let her cure her self.*

6. *And thus the Fox jeered her;* for the frog hath a face of a wan colour.

7. Mor. *It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.*

92. Of the Dog that would bite

1. *HIs Master tied* a little bell *to a dog that bit folks ever and anon, that every one might look to himself.*

2. *The Dog supposing, that his honour was given for his virtue,* scorned those about him.

3. *There comes to this dog, one that was* grave in years and reputation, *advising him, that he would not mistake himself; For that bell, saith he, is given thee for a disgrace, not a grace.*

4. *Mor.* A bragging fellow *sometimes thinks that is for his commendation, which is for his discommendation.*

93. Of the Camel.

1. A *Camel being ashamed of himself, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats* Jupiter *to bestow horns on him.*

3. Jupiter *laughs at the folly of the Camel, and doth not only deny his desire, but also* crops his ears.

5. Mor. *Let every one be content with his fortune.*

6. *For,* many having pursued a better fortune have come by the worse.

94. Of two Friends and a Bear.

1. *TWo friends make a journey: and a Bear meets them* on the road.

2. *The one having got into a tree, avoids the danger; the other,* when there was no hope of escape, laid himself flat on the ground.

3. The great beast *comes to him, and feels him, and* searcheth at his mouth and his ears.

4. *When* the man held his breath *and motion, the bear, which spares dead folks, supposing it was a dead corps,* goeth his way *without doing him* any hurt.

5. *When his fellow asked him afterwards, what the beast* rounded *him* in his ear;

8. Mor. *Quod non es, nec te esse simules*: non doctum, cùm sis indoctus: non divitem, nobilem, cum sis pauper & ignobilis, te jactes,

9. *Vere* enim *comperto, rideberis.*

91. *De Rana & Vulpe.*

1. RAna egressa paludem, in sylvis apud feras *medicinam profitetur.*

2. Ait, se nec *Hippocrati*, nec *Galeno* cedere.

3. Cæteris habentibus fidem, illusit vulpes.

4. An hæc, inquit, *medicinæ* habebitur *perita, cui sic pallet os?*

5. Quin curet seipsam.

6. Sic illusit vulpes; *est enim rana os, cæruleo colore.*

7. *Mor.* Stultitiæ est, profiteri quod nescis, & ridiculum.

92. *De Cane Mordaci.*

1. CAni subinde homines mordenti, ut sibi quisque caveret, alligavit dominus *nolam.*

2. Canis, ratus virtuti suæ tributum decus, *suos populares despicit.*

3. Accedit ad hunc canem aliquis jam *ætate & authoritate gravis*, monens eum nè erret: nam ista, inquit, nola data est tibi in dedecus, non in decus.

4. Mor. *Gloriosus* interdum sibi ducit laudi, quod ipsi est vituperio.

93. *De Camelo.*

1. CAmelus, sui pœnitens, querebatur, tauros insignes ire geminis cornubus se inermem objectum cæteris animalibus.

2. Orat *Jovem* donare sibi cornua.

3. Ridet *Jupiter* stultitiam cameli, nec modo votum negat, verùm & *auriculas decurtat.*

4. *Mor.* Sit quisque fortunâ contentus suâ.

5. Etenim, *multi fortunam sequuti meliorem, incurrêre pejorem.*

94. *De duobus Amicis & Urso.*

1. DUo amici faciunt iter, occurrit in itinere ursus.

2. Unus, arbore conscensâ, periculum evitat: alter, *cum spes fuga non esset, collidit se humi.*

3. Accedit *bellua*, contrectat jacentem, *os explorat & aures.*

4. Homine *spiritum continente* ac motum, ursus qui mortuis parcit, ratus cadaver esse, *innocuus discedit.*

5. Percunctante posteà socio, quidnam bestia *dixisset jacenti in aurem*; hoc

ear, *as he lay, he said, he advised him this, That he should never go a journey with such like friends.*

6. Mor. *Truth is as rare a bird as the Black Swan.*

7. Adversity and perils shew a true friend.

95. Of the bald Knight.

1. A *Bald Knight had fastened* a perewig to his cap.

2. *He came into the plain field, when a sharp North-wind blew;* and when he did not well heed his periwig, *his baldness appeared on a suddain.*

3. The company about him set up a laughter, *and he laughed himself also.*

4. *What strange matter is it quoth he, for other mens hair to flie off, when those that were my own have fain off long ago?*

5. *Mor.* The Knight did prettily, *who was not angry, but* laughed at them that laughed at him.

6. *And* Socrates *when* he had got a box on the ear, *in the Market, answered on this fashion,* That it was a vexation, *that men did not know, when they should come abroad with an head-piece.*

96. Of the two Pots.

1. TWo *Pots stood upon the bank-side, the one was an earthen one, and the* a *brass one, and* the force of the River *took them both away.*

2. *The brass one answered the earthen one, that feared a knocking together, that it should not fear any thing; for it self would take care sufficient, that they might not be knocked together.*

3. *Then the other said, Whether the stream dash me against thee or thee against me, both will be done to my peril.*

Wherefore I am resolved to get farther from thee.

5. Mor. *It is better to live with an equal companion, than with a mightier.*

6. *For thou maist be in danger of a mightier man, and not he of thee.*

97. Of the Country-man and Fortune.

1. A *Country man when he was at plow, found a pot of money in a furrow, he thanked the earth that had afforded him it.*

2. *When fortune saw that no honour was given to her, she said thus with her self:*

3. *When the treasure is found, the blockish fellow is not thankful unto me, but when the same treasure is afterwards lost, he will solicit me more than all with his prayers and cries.*

4. Mor. *When we have received a good turn, let us be thankful to him that hath done us a pleasure.*

5. *For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received.*

98. Of the Bull and the he-Goat.

1. A *Bull fled from a Lyon: he came to a Cave seeking a place to lie hid in.*

2. *An he-goat that was within,* push'd *at him as he went in, with his horns*

3. *Then the bull roared out these expressions, thou indeed dost* push *at me, now that*

hoc monuiſſe, ait, Nè unquam cum illiuſmodi amicis iter faceret.
6. *Mor.* Rara avis in terris nigroque ſimillima cygno, fides eſt.
7. *Verum amicum res adverſæ & pericula deſignant.*

95. *De Equite calvo.*

1. EQues calvus illigârat pileo *comam fictitiam.*
2. Venit in campum acri ſpirante Boreâ: at, *dum male obſervat capillatum galerum*, ſubitò apparet calvities.
3. *Tollit cachinnum corona*, nec non & ipſe ridet.
4. Quid novi eſt, inquit, avolare capillos alienos, cùm olim fluxerint qui fuerant mei?
5. Mor. *Bene fecit eques*, qui non eſt indignatus, ſed *cum ridentibus riſit.*
6. *Socrates* verò, cùm *accepiſſet in* foro *alapam*, hoc modo reſpondit; *Moleſtum eſſe*, neſcire homines, quando debeant prodire cum galea.

96. *De duabus Ollis.*

1. DUÆ ollæ ſtetêre in ripa: altera erat lutea, altera ærea: utramque tulit *vis fluvii.*
2. Luteæ colliſionem metuenti reſpondet ærea, nè quid timeat: ſeſe enim nè collidantur ſatis curaturam.
3. Tum altera, ſeu me, inquit, tecum, ſeu te mecum flumen colliſerit, cum meo utrumque fiet periculo.
4. Quare certum eſt *à te ſeparari.*
5. *Mor.* Satius eſt vivere cum ſocio pari, quam cum potentiori.
6. A potentiori enim poteſt eſſe periculum tibi, non illi à te.

97. *De Ruſtico & Fortuna.*

1. RUſticus, cum araret, offendebat in ſulcis theſaurum: gratias agit telluri, quæ hunc edidiſſet.
2. Fortuna videns nihil honoris haberi ſibi, ita eſt ſecum locuta.
3. Theſauro reperto ſtolidus mihi non eſt gratus; at eo ipſo theſauro poſtea amiſſo, me *primam omnium* votis & clamore ſolicitabit.
4. *Mor.* Beneficio accepto, grati ſimus, bene de nobis merenti.
5. Ingratitudo enim digna eſt etiam beneficio, quod jam acceperit, privari.

98. *De Tauro & Capro.*

1. FUgit leonem taurus; venit ad ſpeluncam quærens latibulum.
2. Intranti *occurſat cornibus*, qui intus erat, caper.
3. Tum his verbis bos emugit: Tu quidem *cornibus* tuis meam *excipis*

that I fly: but if he shall go away whom I flee from, thou shalt then understand, how much an he-goat differeth from a bull's strength.

4. Mor. *The he-goat, is one that knoweth not, that poor folks must be holpen, or at least not hurt.*

5. *For whosoever shall not* refrain from wronging poor folks, if, *as fortune is mutable*, poor folks come again to be happy, *he shall certainly be sorry, that he hath harmed poor folks.*

99. Of the Ape and its Young.

1. JUpiter *had commanded all living Creatures to* appear in his sight, *being to judge whose young was the faireſt.*

2. *The wild beasts hasten, the birds flie, and the fish also swim to the contest.*

3. *The Ape comes in haste, the last of all,* drayling her young one with her.

4. *At the ugly buttocks of which young, when every one laughed she said thus,* Let him win whom *Jupiter* shall like best; *yet for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.*

5. *At this saying even* Jupiter *himself smiled.*

6. Mor. *Both we and our own things like our selves.*

7. *But let other men judge concerning us, and our doings, lest if we our selves judge, we be laughed at as the Ape was.*

100. Of the Peacock and the Crane.

1. THE *Peacock and the Crane supped together.*

2. *The Peacock vaunted of her self, shewed her tail, and scorneth the Crane.*

3. *The Crane confesseth, the Peacock* had fine feathers; *but that she her self cuts through the clouds with her stout flight, whilst* the Peacock has much adoe to flie over a house.

4. Mor. *Let no man despise another.*

5. *Every one hath his portion, every one hath his vertue.*

6. *He that wanteth thy vertue, perhaps hath that which thou wanteſt.*

101. Of the Oak and the Reed.

1. THE *Oak being broken down by a strong South-wind, was thrown into a river; and, as it swum, stuck by chance with his boughs upon a Reed.*

2. *It wonders, that the Reed stood safe in such a whirlwind.*

3. *It made answer, That she* was safe by yielding *and giving way;* that she bended *at the South-wind, and North-wind, and* every blast.

4. *And that it was no wonder, that the Oak fell down, which desired not to yield but to resist.*

5. Mor. *Resist not a more powerfull man, but overcome him by yielding and suffering.*

6. *Which* the most elegant Poet Virgil *expresseth neatly.*

Which way the fates do drive, thou gallant man,
Let's move; by suffering is a way we can
Conquer all fortune.

fugam: verùm ſi abierit, quem fugio; quantum à viribus tauri diſtet caper, tum ſenties.

4. *Mor.* Qui neſcit, miſeris eſſe ſuccurrendum, aut certè non nocendum, caper eſt.

5. Quiſquis enim *à miſerorum injuriis non temperaverit, ſi* (ut eſt fortuna mutabilis) *miſeris redierit felicitas*, nimirum nocuiſſe miſeris eum pœnitebit.

99. *De Simia & ejus Prole.*

1. OMnes animantes *ſuo conſpectui* Jupiter *adeſſe* juſſerat, cujuſnam ſoboles eſſet pulcherrima, judicaturus.

2. Properant feræ, advolant aves, nec non ad id certamen adnatant piſces.

3. Omnium poſtrema feſtinat Simia, *trahens ſecum ſuam prolem.*

4. Cujus quidem prolis ſordas nates cunctis ridentibus, hic inquit: *Maneat, cui faverit* Jupiter, *victoria*: meo tamen judicio, hic meus natus eſt bellus, & omnium natis jure præferendus.

5. Hoc dicto, ſubriſit & *Jupiter.*

6. *Mor.* Et nos & noſtra nobis placent.

7. Sed de nobis & noſtris factis aliorum ſit judicium; ne, ſi ipſi judicemus, cum Simiâ rideamur.

100. *De Pavone & Grue.*

1. PAvo & Grus unà cœnant.

2. Pavo ſe jactat, caudam oſtentat, gruem contemnit.

3. Grus fatetur pavonem *formoſis eſſe pennis*: ſe tamen, *dum vix tectis ſupervolat pavo*, animoſo volatu penetrare nubes.

4. *Mor.* Nemo alterum contemnat.

5. Sua cuique dos, ſua cuique eſt virtus.

6. Qui tuâ virtute caret, forſan habet quâ careas tu.

101. *De Quercu & Arundine.*

1. VAlidiore Noto effracta quercus in flumen præcipitatur, fluitat, hæret forte ramis ſuis in arundine.

2. Miratur arundinem in tanto turbine ſtare incolumem.

3. Hæc reſpondet, *cedendo & declinando eſſe tutam, inclinare* ad Notum, ad Boream, *ad omnem flatum.*

4. Nec mirum eſſe quod quercus exciderit, quæ non cederet, ſed reſiſtere, concupivit.

5. *Mor.* Potentiori nè reſiſtas, ſed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundiſſimus poetarum Virgilius.*

Nate Deâ, quò fata trahunt retrahuntque ſequamur?
Quicquid erit, ſuperanda omnis fortuna ferendo eſt.

102. Of the Tyger and the Fox.

1. A *Hunter* darted at wild beasts.

2. *The Tyger* bids all *wild Beasts* stand away, *and said, that she onely* would make an end of the war.

3. *The Hunter darteth on.*

4. *The Tyger is* forthwith *wounded.*

5. *The Fox asked her, as she fled out of the battle, and drew out the dart, Who had so much wounded a lusty beast?*

6. *She made answer, That she did not know the causer of her wound; but that she* guessed *by the greatness of the wound that it was some Man.*

7. Mor. *Stout men are for the most part rash; but skill overcometh force, and wit strength.*

103. Of the Bulls, and the Lyon.

1. *There were four Bulls* that resolved to live and die one with another.

2. *A Lyon espyed them feeding together, and although he was hungry, yet,* he was afraid to set upon them all together.

3. *First, he laboured by cunning words to part them; and then he tears them in pieces being parted.*

4. Mor. *Nothing is more strong than concord: discord maketh even strong men weak.*

104. Of the Fir-tree and the Brambles.

1. *THE Fir-tree is reported, to have once despised the Brambles; it brags that it was tall,* was placed in buildings, *and that it stood in ships with a sail; but that the brambles were low and base,* and fit for no service at all.

2. *Whose answer was on this manner, Thou Fir-tree, forsooth, dost glory in thine own good things, and dost insult in our ills.*

3. *But thou dost not relate thine own ills, and thou omittest our good things.*

4. *When thou art* cut down with a sounding ax, O how thou couldst then wish, *thou wert like us that are secure.*

5. Mor. *Both high fortune hath its evil, and low fortune its good things.*

6. *That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.*

7. Horace *sings in his Lyrick verses,*

The loftiest towers are o'er born,
With greater falls; high hills are torn
With thunder.

105. Of the Fisher and the little Fish.

1. A *Little fish being pull'd out with a hook intreats the fisher, that he would let it escape.*

2. *It said it was but* newly spawned *by its dam, and that it should* not do much good at a table, *seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own mind to his hook, when it was* a good big one.

3. *The fisher said, He would not forgo a certain booty though it was but a very little one.*

4. *What*

102. *De Tigride & Vulpe.*

1. VEnator *jaculis agitabat feras.*
2. Tigris *jubet omnes* feras *abſiſtere*; ſeſe unam ait *bellum confecturam.*
3. Pergit venator jaculari.
4. Tigris *oppido* ſauciatur.
5. Fugientem è prælio, telumque extrahentem percontatur vulpes, Quiſnam valentem belluam tam valdè vulneraſſet.
6. Reſpondet, ſe authorem vulneris haud noſſe: verum ex vulneris magnitudine *capere* ſe *conjecturam*, aliquem fuiſſe virum.
7. *Mor.* Fortes plerumque ſunt temerarii: & ars vim, ingenium fortitudinem ſuperat.

103. *De Tauris & Leone.*

1. QUatuor fuêre tauri, *quibus placuit communem ipſorum eſſe ſalutem*, & commune periculum.
2. Vidit leo ſimul paſcentes; etſi eſurit, tamen *conjunctos aggredi* metuit.
3. Primum, dat operam verbis fallacibus ſegregare; tum ſegregatos laniat.
4. *Mor.* Concordia nihil eſt firmius: diſcordia etiam fortes reddit imbecilles.

104. *De Abiete & Dumis.*

1. FErtur olim abies deſpicere dumos: jactat ſe proceram eſſe, *locari in ædibus*, cum velo ſtare in navibus: Dumos autem humiles, viles, *nulli uſui idoneos.*
2. Quorum quidem tale fuit reſponſum: Tu ſanè, Abies, tuis gloriare bonis, & noſtris inſultas malis.
3. Verum nec tua refers mala, & noſtra præteris bona.
4. Cum tu *ſonanti detruncare ſecuri, quàm velles tum nobis*, qui ſecuri ſumus, eſſe te ſimilem.
5. *Mor.* Et ſummæ fortunæ ſua inſunt mala, & humili fortunæ ſua bona.
6. Ut nil aliud nunc dicam, hæc ſecura eſt ac tuta, illa nec extra metum eſt, nec caret periculo.
7. *Horatius* canit in Lyricis,

—— Celſæ graviore caſu
Decidunt turres; feriuntque ſummos
Fulmina montes.

105. *De Piſcatore & Piſciculo.*

1. SUbductus hamo piſciculus, orat piſcatorem ſe dimittat.
2. Ait *modò* ſe à matre *fuſum*; atque *menſam*, cum adhuc minutus ſit, *non multum juvare.* Si dimittat, poſtea *grandem* ultro ad hamum ejus rediturum.
3. Piſcator negat ſe dimiſſurum prædam certam, licet exiguam.

4. *What I have, quoth he, I know; what I may have I know not:* I will not forgo a bird in the hand for two in the wood.

5. *Mor.* A thing certain is better than an uncertain; *a thing preſent is better than that which is to come: although* ſometimes a ſmall profit being let go hath brought a great one.

106. Of the Bird and her young Ones.

1. A *Bird adviſed her young ones, being laid in ſtanding corn, that they would* be ſure to mind, *if any thing was ſpoken concerning the ſeaſon* [*or reaping time*] whilſt ſhe was away.

2. *The young ones being ſad, told the dam, when ſhe came back again from feeding, that* the Landlord had let that work to his neighbours.

3. *She made anſwer, that there was no danger.*

4. *Likewiſe on another day, being in a fright, they told her, that his friends were intreated to come and reap.*

5. *She bids them again* be quiet.

6. *The third time, as ſoon as ever ſhe heard that the Landlord and his Son were reſolved, the next morning* to begin to ſhear; Now, *quoth ſhe,* it is time for us to get away.

7. *I did not fear the neighbours and friends, becauſe I knew they were not like to come.*

8. *But I fear the Landlord,* for he hath a care of the buſineſs.

9. *Mor.* The moſt of us are ſlothfull in other mens buſineſs: *but,* if thou would'ſt have any thing well looked to, put it not over to another, but look to it thy ſelf.

107. Of the Covetous and the Envious man.

1. TWO *men prayed to* Jupiter, *a covetous man, and an envious man.*

2. Jupiter *ſends* Apollo *to ſatisfie their deſires: he grants them both liberty to wiſh what they would, on this condition, that* what thing ſoever the one requeſted, the other ſhould receive it double.

3. The covetous man makes a ſtand a great while, *becauſe he thinks nothing will be enough.*

4. *At the laſt, he asked a* many things, *and his fellow received double.*

5. Now then, *the envious man deſired this, That he himſelf* might loſe one of his eyes, *being glad that his fellow ſhould be puniſhed with the loſs of both.*

6. Mor. *What can ſatisfie Covetouſneſs?*

7. *But nothing is madder than envy, which, ſo that it may hurt another, wiſheth it ſelf a miſchief.*

108. Of the Lyon and the ſhe-Goat.

1. A *Lyon ſaw a ſhe-Goat hanging upon* a rock full of brambles.

2. *He perſuades her to come down, to crop the thyme, and the willows in the plain ground.*

3. *The ſhe-goat refuſeth to come down, making a loud anſwer, that his words indeed were not ill, but his mind was full of knavery.*

4. *Mor.* Conſider who perſuades you to any thing.

5. *Many perſuade thee to things that are good, not for thee, but for themſelves.*

9. Of

4. Quid habeam, inquit, scio; quid sim habiturus, nescio: *Ego spem pretio non emam.*

5. Mor. *Certum præstat incerto*, præsens futuro; etsi *nonnunquam exile commodum omissum, attulit magnum.*

106. *De Alite & Pullis ejus.*

1. ALes positos in segete pullos monet, ut, *dum ipsa abest, diligenter attendant*, si fiat sermo de occasione.

2. Redeunti à pastu matri, pulli anxii narrant, *dominum agri operam* illam *mandâsse vicinis.*

3. Respondet, nihil esse periculi.

4. Item alio die trepidi aiunt, rogatos ad metendum esse amicos.

5. Iterum jubet illa, ut *sint securi.*

6. Tertiò, ut audivit ipsum dominum cum filio statuisse, postero mane, *cum falce messem intrare*; *Jam*, inquit, *tempus est, ut fugiamus.*

7. Vicinos & amicos non timui, quia non venturos scivi.

8. Timeo dominum, *illis* enim *res cordi est.*

9. Mor. *Socordes alienis rebus plerique sumus*; quòd *si quid rectè curatum velis, alteri nè mandes, sed cures ipse.*

107. *De Avaro & Invido.*

1. DUO homines orabant *Jovem*, cupidus, & invidus.

2. Mittitur à *Jove Apollo*, per hunc ut eorum votis satisfiat; dat hic utrique optandi liberam facultatem, hac conditione, ut *quodcunque petisset alter id ipsum alter acciperet duplicatum.*

3. *Hæret diu cupidus*, cùm nihil putat fore satis.

4. Petit tandem non pauca, & duplum accipit socius.

5. *Porrò*, invidus hoc petit, ut ipse *uno privetur oculorum*, lætus socium mulctandum esse utroque.

6. *Mor.* Avaritiam quid potest satiare?

7. Invidiâ verò dementius est nihil; quæ dummodo noceat alteri, sibimet imprecatur malum.

108. *De Leone & Capella.*

1. VIdet leo pendêre *dumosa de rupe* capellam.

2. Suadet descendere, ut in campo thymum salicesque carpat.

3. Recusat capella descendere; verba quidem ejus haud sanè mala, sed mentem esse plenam doli, reclamans.

4. Mor. *Cogita quis quid suadeat.*

5. Multi suadent utilia non tibi, sed sibi.

109. Of the Crow and the Pitcher.

1. A *Thirsty Crow found a Pitcher of water*; *but* the pitcher was too deep for the Crow to reach to the water.
2. *He strives to pour out the pitcher, but he was not able to doe it.*
3. *Then he puts in pebble stones, which he gathered out of the Sand: and by this means the* water is raised, *and the Crow drinks.*
4. Mor. *Sometimes thou shalt doe that by wisdom and advice, that thou canst not doe by force.*

110. Of the Lyon and the Hunter.

1. A *Lyon wrangleth with an Hunter.*
2. *He preferreth his own strength beyond a mans strength.*
3. After long disputes, *the Hunter brings the Lyon* to a stately Tomb, *wherein a Lyon was engraven,* laying his head upon a mans knee.
4. The beast said, that was not evidence enough.
5. *For he said, Men engrave what they list: but if Lyons also were crafts-masters, a Man should be engraven under the Lyons feet.*
6. *Mor.* Every one as far as he can, both saith and doth what he thinketh may advantage his own party and cause.

111. Of the Boy and the Thief.

1. A *Boy sat* at a well *weeping.*
2. *A thief asked him the cause of his weeping.*
3. *The boy said, that the rope was broken, and a pitcher of gold was fallen into the water.*
4. The man stript himself, *and leaped into the well and looked.*
5. *When he could not find the Vessel, he came up again, and could neither find the boy nor his coat there.*
6. *Because the boy had taken his coat, and run away.*
7. *Mor.* They are deceived sometimes, that use to deceive others.

112. Of the Country-man and the Bullock.

1. A *Country-man* had a bullock that would neither abide tying nor yoking.
2. *The man being somewhat cunning, cuts off the beasts horns, for he* snag'd with his horns, *then he yoked him, not to the wain, but to the plow, lest as he was wont, he should kick his Master.*
3. *He holds the plow himself, being glad that by his pains he had brought it to pass, that he could now be safe from his horns and hoofs.*
4. *But* what became of it? *the bullock every like resisting,* fills the Country-mans head and face with sand, *by scraping it abroad with his feet.*
5. Mor. *There are some so intractable, that they cannot be dealt withall by skill or any policy.*

109. *De Cornice & Urna.*

1. SItibunda cornix reperit urnam aquæ; sed *erat urna profundior, quàm ut posset à cornice aqua contingi.*
2. Conatur effundere urnam, nec valet.
3. Tum lectos ex arena scrupulos injectat; hoc modo *aqua levatur*, & cornix bibit.
4. *Mor.* Interdum id, quod non potes efficere vi, efficies prudentiâ & consilio.

110. *De Leone & Venatore.*

1. LItigat leo cum venatore.
2. Suam præfert fortitudinem, hominis fortitudini.
3. *Post longa jurgia*, venator ducit leonem *ad Mausoleum*, in quo sculptus erat leo *caput deponens in gremium viri.*
4. *Negat fera*, id *satis esse indicii.*
5. Homines enim sculpere quod vellent, ait; quod si & leones forent artifices, jam virum sculptum iri sub pedibus leonis.
6. Mor. *Quisque quoad potest, & dicit & facit, quod suæ parti & causæ putat prodesse.*

111. *De Puero & Fure.*

1. SEdebat puer flens *apud puteum.*
2. Fur rogat causam flendi.
3. Puer dicit, rupto fune incidisse in aquas urnam auri.
4. *Homo exuit se*, insulit in puteum, quærit.
5. Vase non invento, conscendit, atque ibi nec puerum, nec suam invenit tunicam.
6. Puer quippe sublatâ tunicâ fugerat.
7. Mor. *Falluntur interdum, qui fallere solent.*

112. *De Rustico & Juvenco.*

1. ERat rustico *juvencus, vinculi omnisque jugi impatiens.*
2. Homo astutulus bestiæ resecat cornua (*cornibus enim petebat,*) tum jungit non currui sed aratro, ne, ut solet, herum *pulsaret calcibus.*
3. Stivam ipse tenet, gaudens industria effecisse, ut jam foret tutus, & à cornibus, & ab ungulis.
4. Sed *quid evenit?* Taurus subinde resistens, spargendo pedibus, *os capitque rustici opplet arenâ.*
5. *Mor.* Sunt nonnulli sic intractabiles, ut nullâ queant arte, nullo consilio tractari.

113. Of the Satyr and Traveller.

1. A *Satyr, which was formerly accounted the god of the woods, taking pity of a Traveller, that was* covered with the ſnow, and ſtarved with cold, *brought him into his cave and* cherithed him with a fire.

2. *And as* he blew his hands, *he aſked him the reaſon; who made anſwer, and ſaid, That they may be warm.*

3. *Afterwards, when they were ſet down, the Traveller blew his* fried barley; *and being aſked why he did it, he ſaid, That it may be cold.*

4. *Then the Satyr preſently caſting out the Traveller, ſaid, I will not have him to be in my Cave, that hath* a mouth of ſo contrary tempers.

5. Mor. *Take heed you live not with* a double tongued man, and one that is a *Proteus* in his talk.

114. Of the Boar and the Country-man.

1. *THE Country-man* cut off the ear of a Boar, *that ſpoiled his corn.*

2. *He cut off the other ear of him, being found a ſecond time.*

3. *He caught him when he came again,* for all that; *and then carried him, being caught, into the city,* as intended for a dainty to his Lord.

4. *Now when the beaſt was* cut up at the table, the heart was not to be found.

5. *When the Maſter chaſed, and aſked the Cooks earneſtly for it, the Baily anſwered; My Lord, it is no wonder that the heart is not to be found, I think the fooliſh boar never had any heart.*

6. *For, if he had had any heart, he would never have returned ſo often to my corn, to his own ſmart.*

7. *Thus ſaid the Country-man.*

8. *But all the gueſts were ready* to die with laughing, *and* ſet up a loud laughter *at the folly of the Country-man.*

9. Mor. *Many mens life is ſo witleſs, that you may make a queſtion, whether they have a heart or not.*

115. Of the Bull and the Mouſe.

1. A *Mouſe had bitten a Bull by the foot, and run into her hole.*

2. *The Bull* ſhakes his horns, *and ſeeks for the enemy, but could not ſee him any where.*

3. *The mouſe mocks him, and ſaith, Becauſe thou art ſtrong and big, thou muſt not therefore ſcorn every body.*

4. *Now a little mouſe hath hurt thee, and that indeed* without recompence.

5. *Mor.* That proverb is thread bare, *which I would expreſs more ſignificantly in our own tongue,* Let no man be too heedleſs of his enemy. *In Latin thus: Nemo hoſtem ſuum flocci pendat.*

116. Of the Country-man and *Hercules.*

1. A *Country-mans waggon ſtuck faſt in the deep clay.*

2. *He preſently lay all along, and beſought the god* Hercules *to help him.*

3. *A voice thundred from heaven; it ſaith, Thou fool,* whip thy horſes, & ſet thy

113. *De Satyro & Viatore.*

1. SAtyrus, qui deus nemorum olim est habitus, viatorem *nive obruitum*, atque *algore enectum*, miseratus, ducit in antrum suum, *fovet igne.*

2. *Spirantem* autem *in manus* percontatur causam, qui respondens, ut calefiat, inquit.

3. Postea cùm accumberent, sufflat viator in *polentam*; quod cur faceret interrogatus, ut frigescat, inquit.

4. Tunc continuò Satyrus viatorem ejiciens, Nolo, inquit, in meo sit antro, cui tam *diversum est os.*

5. *Mor.* Cave sit in tuo convictu *homo duplici ore, quique in sermone est* Proteus.

114. *De Apro & Rustico.*

1. APro vastanti segetes rusticus *præcidit auriculam.*

2. Iterum deprehenso præcidit alteram.

3. Et *tunc* quoque redeuntem capit, captum portat in urbem, *destinatum lautitiæ sui patroni.*

4. Secta jam *in convivio* belluâ, *nusquam apparet cor.*

5. Excandescente hero, & flagitante coquos, villicus respondet; Patrone, non est mirum non apparere cor: credo stultum aprum nunquam cor habuisse.

6. Nam si cor habuisset, nunquam *in pœnam* suam ad meas segetes toties rediisset.

7. Sic rusticus.

8. At omnes convivæ *emori risu, cachinnari* de stultitia rustici.

9. *Mor.* Multorum hominum est adeò *excors vita*, ut an cor habeant possis ambigere.

115. *De Tauro & Mure.*

1. MUS tauri pedem momorderat fugiens in antrum suum.

2. Taurus *vibrat cornua*, quærit hostem, nusquam videt.

3. Irridet eum mus; quia, inquit, robustus es, ac vastus, non idcirco quemvis contempleris.

4. Nunc te, & quidem *gratis*, læsit exiguus mus.

5. Mor. *Tritum est illud verbum*, quod significantiùs nostrate linguâ dixerim, *Let no man be too heedless of his enemy.* Latinè sic:

Nemo hostem suum flocci pendat.

116. *De Rustico & Hercule.*

1. RUstici currus hæret in profundo luto.

2. Mox supinus deum *Herculem* implorat.

3. Intonat vox è cœlo: Incipe, inquit, *flagella equos*, & ipse *annitere rotis.*

thy ſhoulders to the wheels, *and then call* Hercules.

4. *For then* Hercules *will come if he be called.*

5. Mor. *Idle wiſhes do no good, which verily God doth not heed. They ſay,* Help thy ſelf, and then God himſelf will help thee.

117. Of the Gooſe.

1. *There was a Gooſe which* layed *golden* eggs, *every day one.*

2. *The owner, that he might become rich on a ſudden,* killeth *the gooſe, hoping that a treaſure lay within her.*

3. *But when the gooſe was found empty, the poor man was amazed, and from thence forward ſighed heavily, and took on, that both the thing and the hope of it, were loſt.*

4. Mor. *Our deſires are to be moderated. We muſt have a care, that we be not over haſty, or too greedy: for, both too much haſte doth hurt, and* he that ſeeketh for more than is fitting, doth oftentimes get nothing.

118. Of the Graſhopper and the Piſmire.

1. *Whereas the Graſhopper chirps all Summer, the Piſmire is* buſie about her harveſt; *ſhe hurrieth corns inter her hole, laying them up againſt winter.*

2. When the winter grew ſharp, *the hunger ſtarv'd Graſhopper came to the Piſmire and begged meat.*

3. *The Piſmire refuſed to give her any, and told her, That ſhe herſelf had taken pains whilſt ſhe ſung.*

4. Mor. *He that is ſlothfull in youth ſhall want in old age; and he* that doth not ſpare, ſhall beg in time to come.

119. Of the Ape and her two Cubs.

1. *When as an Ape, as they ſay, hath brought forth two cubs, ſhe loveth the one, and careth not for the other.*

2. She had two at a litter, and when a fright came upon her, *ſhe, to avoid the danger,* caught *that which ſhe loved,* in her arms, *which (as ſhe ran away in haſte) ſhe daſhed againſt a great ſtone, and killed.*

3. *But that which was not regarded, which ſtuck cloſe on her rough back as ſhe ran away, remained ſafe.*

4. *Mor.* It often comes to paſs, *that parents are an occaſion of miſchief and danger to that ſon, whom they tenderly affect, through their too much indulgency: whilſt he, whom they leſs affect, behaves himſelf gallantly and honeſtly.*

120. Of the Ox and the Steer.

1. *An Ox being* now grown ancient, *drew the plow every day.*

2. *A Steer, that* had never known labour, *skippeth in the Neighbouring paſtures, and at laſt inſulteth over the fortune of his elder.*

3. *He vaunteth, That he never knew yoke or bands, that he was free and at eaſe: whereas the Ox had his neck worn bare with labour.*

4. *And again, That he was ſlick and in good caſe: whereas the Ox was rugged and lean.*

5. *His*

votis, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *Mor.* Nil prosunt otiosa vota, quæ sanè Deus non audit. *Juva te-met*, inquiunt; *ipse tum juvabit te Deus.*

117. *De Anſere.*

1. FUit anſer qui *ponebat ova* aurea, ſingulis diebus ſingula.

2. Dominus, ut ſubitò fiat dives, anſerem jugulat; ſperans intus latere gazam.

3. Sed anſere invento vacuo, ſtupet miſer, anxiéque dehinc ſuſpirat, ac plangit, & rem & ſpem periiſſe.

4. *Mor.* Moderanda ſunt vota. Curandum eſt, ne vel præproperi ſimus vel nimili. Nam & feſtinantia nocet: & *qui plura, quàm decet, quærit, interdum acquirit nihil.*

118. *De Cicada & Formica.*

1. CUM per æſtatem cicada cantat, formica *ſuam exercet meſſem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat victum.

3. Renuit formica, dictitans ſeſe, dum illa cantabat, laborâſſe.

4. *Mor.* Qui ſegnis eſt in juventâ, egebit in ſenectâ; & *qui non parcit, olim mendicabit.*

119. *De Simia & duobus ejus Natis.*

1. SImia, ut ferunt, cùm peperit gemellos, alterum diligit, alterum negligit.

2. *Erat puerpera cum gemellis*, atque *cum incidiſſet terror*, vitatura periculum, dilectum *prehendit ulnis*, quem (dum præceps fugitat) collidit petræ, atque enecat.

3. Neglectus autem, qui in hirſuto hæſerat tergo fugientis, manſit incolumis.

4. *Mor. Solet evenire*, ut ipſi parentes, filio quem tenerè amant, præ nimia indulgentia ſint mali occaſio & periculi; eo, quem minùs amant, præſtante ſe ſtrenuum ac probum.

120. *De Bove & Juvenco.*

1. BOS *jam grandis ævo* quotidie trahebat aratrum.

2. Juvencus *laboris expers*, vicinis exultat in paſcuis, ac tandem inſultat fortunæ ſenioris.

3. Jactat ſe jugi ac vinculi inſcium, ſe liberum, ſe otioſum: illi attritum eſſe labore collum.

4. Denique ſe glabrum, ac nitidum: illum eſſe hirſutum ac ſqualidum.

5. Se-

5. *His elder at that time indeed said nothing to the contrary; but shortly after he saw this skipper to be drawn to the Altars, and then he speaks to him in these words.* 6. What is thy easie life come to?

7. *That secure ease hath brought thee to the ax.*

8. *Now at the least way, as I suppose, thou dost rather persuade me to labour, which preserves me, than to ease, which hath now haled thee to the slaughter.*

9. Mor. *To order our life well, we had need of labour and watchfulness.*

10. *But a slothfull person, and one that is given to pleasure,* shall have that end of his things, which he would be loth to have.

121. Of the Dog and the Lyon.

1. *THE dog meets a Lyon, and jeers him, saying, Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and by-places?*

2. *Look upon me, that am fat, and well liking; and I get not these by labour but by ease.*

3. *Then the Lyon made answer, Thou indeed hast thy good fare; but thou fool, thou hast bands withall.*

4. *Be thou a slave, thou canst do like a slave; I indeed am free, and will not serve.*

5. Mor. *The Lyon answered gallantly; for* Liberty is better than any thing whatsoever.

122. Of the Fishes,

1. *A Fresh-water fish was carried into the Sea by the force of the stream; where it bragging of its nobility,* set light by *all the Sea kind of fish.*

2. *The Seal could not endure this, but said, its Nobility should then be shewed, if it being caught with the Seal, should be carried with him to the market.*

3. *That he himself should be bought up by the Nobles, but it by the ordinary sort of people.*

4. Mor. *Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.*

5. *But the commendation of his own mouth, is not accounted a commendation for a man, but it is entertained with the laughter of them that hear it.*

122. Of the Libard and the Fox.

1. *A Libard,* that hath a speckled back, began to look big upon it; *the other wild beasts, and the very Lyons being scorned by him.*

2. *A Fox comes to him, and persuades him not to be proud, saying, That he indeed had a gay skin, but himself had a gallant wit.*

3. Mor. *There is a difference and an order of good things.*

4. *The Goods of the body, excel the Goods of fortune; and it behoveth, that the Goods of the mind be preferred before them both.*

124. Of the Fox and the she-Libard.

1. *WHen the she-Libard once set light by a Fox, in comparison of her self, because she had a* skin speckled with all kind of coloured spots; *the Fox made answer, That she her self had that comeliness in her mind, which she had in her skin.*

2 Mor. *And indeed it is much better to have* a nimble wit, *than a* speckled skin.

125. Of

5. Senior tum quidem nihil contra; ſed brevi poſt tempore videt hunc inſultorem duci ad aras, ac tum hiſce verbis affatur.

6. *Quo tua mollis vita pervenit?*

7. Securum iſtud otium rediit ad ſecurim.

8. Jam ſaltem (ut opinor) potius ſuades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.

9. *Mor.* Ad vitam rectè gerendam opus eſt labore & vigilantiâ.

10. Socors autem & voluptati deditus, *ſuarum rerum, quem nollet, ſortitur exitum.*

121. *De Cane & Leone.*

1. OCcurrit canis leoni, jocatur; Quid tu miſer exhauſtus inediâ percurris ſylvas & *devia?*

2. Me ſpecta pinguem ac nitidum; atque hæc non labore conſequor, ſed otio.

3. Tum leo, habes quidem tuas epulas; ſed habes, ſtolide, etiam vincula.

4. Tu ſervus eſto, qui ſervire potes; ego quidem ſum liber, nec ſervire volo.

5. *Mor.* Pulchrè reſpondit leo; *quibuſlibet* enim *rebus potior eſt libertas.*

122. *De Piſcibus.*

1. *Piſcis fluviatilis* vi fluminis correptus eſt in mare, ubi ſuam efferens nobilitatem, omne marinum genus, *vili pendebat.*

2. Non tulit hoc phoca, ſed ait, tunc fore indicium Nobilitatis, ſi cum phoca captus portetur ad forum.

3. Se emptum iri à Nobilibus, illum autem à plebe.

4. *Mor.* Multi ſic capti ſunt libidine gloriæ, ut ſeſe ipſi prædicent & jactent.

5. Sed laus ſui oris non datur homini laudi, at excipitur cum auditorum riſu.

123. *De Pardo & Vulpecula.*

1. PArdus, cui *pictum* eſt *tergum*; cæteris feris, etiam leonibus deſpectior, *intumeſcebat.*

2. Accedit ad hunc vulpecula, ſuadet non ſuperbire, dicens, illi quidem ſpecioſam eſſe pellem, ſibi vero ſpecioſam eſſe mentem.

3. *Mor.* Diſcrimen eſt bonorum, & ordo.

4. Bona corporis præſtant bonis fortunæ: utriſque illis animi bona præferantur oportet.

124. *De Vulpecula & Pardale.*

1. CUM aliquando pardalis vulpem præ ſe contemneret, quòd ipſa *pellem haberet omnigenis colorum maculis variegatam.* Reſpondit vulpes, ſibi id decoris in animo eſſe, quod illi eſſet in cute.

2. *Mor.* Neque verò *paulo ſatius eſt ingenio* præditum eſſe *vafro*, quàm *cute verſicolore.*

125. *De*

125. Of the Fox and the Cat.

1. *When once the Fox, in a diſcourſe that ſhe had with the Cat, bragged, that he had ſeveral ſhifts, ſo that he had even a* budget full of tricks; *the Cat anſwered, That ſhe had but one ſhift only to rely upon, if any danger ſhould be.*

2. *As they were talking, on a ſudden,* a cry *was heard,* of dogs *coming towards them.*

3. *Then the Cat leap'd into a very high tree, whereas the Fox in the interim being* ſurrounded with a kennel of Hounds, *was catch't.*

4. Mor. *The fable implies,* that *one device is better ſometimes, ſo that it be true and effectual, than many tricks and* vain devices.

126. Of the King and the Apes.

1. A *King of Ægypt taught ſome Apes, that they might* perfectly learn how to dance.

2. *For, as no living creature doth more reſemble the ſhape of a man, ſo none elſe doth better, or more willingly, imitate mens actions.*

3. *Therefore* after they were very well taught the art of dancing, *they began to dance, being clad in purple robes, and diſguiſed: and the* ſhow took very well *a long time, till* a conceited merry man, *among the ſpectators, threw nuts amongſt them which he carried privately in his pocket.*

4. *Then preſently the Apes, as ſoon as they had ſeen the nuts, having forgotten the dance,* began to be that which they were before: *and on a ſudden from dancers, they returned to Apes: and having torn their viſards and rent their Clothes,* they ſcrambled one with another for the nuts, to the exceeding great laughter of the beholders.

5. Mor. *This fable adverti ſeth us, that the ornaments of fortune, do not alter a mans diſpoſition.*

127. Of the Aſs and the Travellers.

1. *When two men by chance had found an Aſs in the deſart, they began to fall out betwixt themſelves whether of them ſhould lead him home as their own.*

2. *For he ſeemed to be offered by fortune to both alike.*

3. *In the mean time,* whilſt they wrangled about this matter one with another, *the Aſs got away, and* neither of them enjoyed him.

4. Mor. *Some men* fall ſhort of preſent advantage, *which through their ignorance they know not how to make uſe of.*

128. Of the Fiſhermen.

1. *Some fiſhermen having caſt in their nets,* haled out Tortoiſes.

2. *When they had ſhared them amongſt themſelves, and* were not able to eat them up all, *they invited* Mercury, *as he chanced to come to them, to their cheer.*

3. *But he, perceiving that he was not at all invited* out of any good will, *but that he might* eaſe them from over glutting themſelves with the meat, *refuſed, and bad them eat the Tortoiſes themſelves, which they had caught.*

4. Mor.

125. *De Vulpe & Fele.*

1. CUM aliquándo vulpes in colloquio, quod illi erat cum fele, jactaret sibi varias esse technas, adeò ut vel *peram* haberet *dolis refertam*: Felis autem respondit, sibi unicam duntaxat artem esse cui fideret, si quid esset discriminis.

2. Inter confabulandum, repentè *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altissimam subsiliit, cùm vulpes interim à *canum agmine cincta* capitur.

4. *Mor.* Innuit fabula, præstabilius esse nonnunquam unicum consilium, modò id sit verum & efficax, quam plures dolos, *consiliaque frivola.*

126. *De Rege & Simiis.*

1. REX quidam *Ægyptius* aliquot simias instituit, ut *saltandi rationem perdiscerent.*

2. Ut enim nullum animal ad figuram hominis propiùs accedit; ità nec aliud actus humanos aut melius, aut libentius, imitatur.

3. Artem itaque saltandi *protinus edoctæ* saltare cœperunt insignibus indutæ purpureis, ac personatæ: multoque jam tempore *mirum in modum placebat Spectaculum*; donec è spectatoribus *facetus quispiam*, nuces, quas clanculum in sinu gestabat, in medium abjecit.

4. Ibi statim simiæ, simulatque nuces vidissent, oblitæ choreæ, *id esse caperunt, quod antea fuerunt:* ac repentè è saltatricibus in simias redierunt, contritisque personis, dilaceratisque vestibus, *pro nucibus inter se pugnabant non sine maximo Spectatorum risu.*

5. *Mor.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Asino & Viatoribus.*

1. DUO quidam cum in desertis locis asinum quempiam fortè fortuna nacti essent, contendere inter se cœperunt, uter eorum, uti suum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hac interim *de re illis invicem altercantibus*, asinus sese subduxit, *ac neuter eo potitus est.*

4. *Mor.* Quidam *à præsentibus commodis*, quibus ob insciti am uti nesciunt, *excidunt.*

128. *De Piscatoribus.*

1. PIscatores aliquot, jacto rete, *testudines eduxerunt.*

2. Eas cum essent inter se partiti, *neque sufficerent omnibus comedendis: Mercurium* fortè accedentem, invitârunt ad convivium.

3. At is, intelligens se neutiquam *humanitatis gratiâ* vocari, sed ut *eos fastidio cibi sublevaret* recusavit; jussitque ut ipsi suas testudines ederent, quas cepissent.

4. Mor. *Some men after they have unadvisedly undertaken any thing, implore other mens aid,* whom they may engage in their own businesse.

129. Of the Ass.

1. AT Comanum, *an Ass, that was weary of his slavery, having broken the bridle, had run away into a forest: He fitted a Lyons skin, which by chance he had found there, to his body, and so behaved himself instead of a Lyon; frighting both men and wild beasts with his voice and tail.*

2. *For the* Cumani *do not know a Lyon.*

3. *This* disguised Ass *therefore,* bare sway a great while *after this manner, being taken and feared* for an huge Lyon; *till a stranger going to* Cumæ, *(one who had oftentimes seen both a Lyon and an Ass, and therefore it was no hard matter for him to know him) found that it was an Ass by* his long ears, *and by some other signs, and brought him home, being* soundly cudgeled; *and restored him to his master, that owned him.*

4. *Now in the mean time, the Ass being already owned,* made all the people of *Cumanum* laugh exceedingly, *whom ere while he being thought to be a Lyon, had* almost frighted to death.

5. Mor. *We cannot well hide those vices which have grown up with us, ever since we were children.*

130. Of the Beetle and the Eagle.

1. A *Beetle on a time, being slighted by an Eagle,* began to think of taking revenge one way or other.

2. *He searched diligently where the Eagle had built her nest; the Beetle crept to it, and threw down her eggs, with the like wile.*

3. *When the Eagle had often changed her dwelling, and* did no good, *she went to* Jupiter *her Patron, and* told him her misery.

4. *He bids her lay her eggs in his lap, which were like to be safe even in that place.*

5. *But the prevish Beetle crept hither also,* by the welts and plaits of his cloaths, *whilst Jupiter* never felt it at all.

6. *Afterwards, when* Jupiter *saw the eggs to be stirred, and did not well mind,* being affrighted at the strangeness of the matter, he shaked his lap, and threw them on the ground.

7. Mor. *This fable teacheth us,* That no man, though he be never so little, is to be undervalued.

131. Of the Satyr and the Country-man.

1. A *Satyr, when he was very cold,* in an extraordinary great frost, *was brought into his house and entertained by a Country-man.*

2. *And wondring why the man* blew into his hands, which he held to his mouth, *he asked him why he did so?*

3. *He made answer, That he might warm his cold hands,* with the warmth of his breath.

4. *Afterwards when,* after a fire was made, and the Table furnished, he blew again into his hot pottage; *He wondring also the more at him,* enquired of him what this might mean.

5. *That*

4. *Mor.* Nonnulli, posteaquam inconsultè quippiam adorti sunt, aliorum implorant auxilium, *quos suo negotio admisceant.*

129. *De Asino.*

1. APud *Cumanos* asinus quispiam pertæsus servitutem, abrupto loro in sylvam aufugerat; illic fortè repertus leonis exuvias corpori applicabat suo, atque ita pro leone se gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu personatus hic asinus, pro leone immani* habitus ac formidatus, donec hospes quispiam *Cumas* profectus (qui sæpenumero viderat & leonem, & asinum, atque ob id non erat ei difficile dignoscere) *auriùm prominentium* indicio, atque aliis quibusdam conjecturis, asinum esse deprehendit, ac *probe fustigatum* reduxit, dominoque agnoscenti reddidit.

4. Interim autem *risum non mediocrem concitabat omnibus Cumanis* asinus jam agnitus, quos dudum, creditus leo, *metu propemodum exanimaverat.*

5. *Mor.* Haud facilè tegimus vitia, quæ à pueris nobiscum adoleverunt.

130. *De Scarabæo & Aquila.*

1. SCarabæus aliquando spretus ab aquilâ, *cæpit de vindicta quoquo pacto sumenda cogitare.*

2. Pervestigavit ubinam aquila nidum collocâsset, adrepsit scarabæus, & ova simili dolo dejecit.

3. Aquila cum sæpius domicilium commutâsset, *neque quicquam proficeret*, Jovem patronum adiit, *exponit calamitatem suam.*

4. Is jubet, ut suo in gremio ponat ova, vel istic in tuto futura.

5. Et huc per *vestis lacinias, sinusque* prorepsit pertinax scarabæus, *haud quaquam sentiente Jove.*

6. Deinde ubi videt ova commoveri *Jupiter*, neque satis animadverteret, *territus rei novitate, excusso gremio in terram dejecit.*

7. *Mor.* Monet hæc fabella, *neminem, quantumvis pusillum, contemnendum esse.*

131. *De Satyro & Rustico.*

1. SAtyrus quidam cum *vehementer algeret, hyberno gelu supra modum sæviente*, à rustico quodam inductus est in hospitium.

2. Admiratus autem cur homo *inflaret in manus ori admotas*, rogavit cur ita faceret.

3. Is respondit, Ut frigidas manus *balitûs tepore* calefaceret.

4. Deinde ubi, *extracto foco, appositâ mensâ, in pultem fervidam* rursum *inflaret*, magis etiam admiratus, *sciscitatus est quid hoc sibi vult.*

5. *That I might* cool my pottage, *quoth he*, which is too hot, with my breath. 6. *Then the Satyr riſing from the table ſaith, What do I hear?*
7. Doſt thou blow both hot and cold too, out of the ſame mouth?
8. You ſhall pack.
9. *For*, I do not like to live in the ſame houſe with ſuch a man.
10. *Mor.* Double tongued *men are here ſet out, who ſometimes commend, and ſometimes diſcommend the ſame man.*

132. Of the Lark and her young ones.

1. Æ*Sop, that* Fabuliſt *of* Phrygia, *was*, for good reaſon, *thought to be a wiſe man, becauſe he did not ſeverely and* imperiouſly command *and cenſure what were good to be adviſed and perſuaded unto*, as the Philoſophers are wont to do, *but, having* feigned merry & delightfull tales, *he brought into mens underſtandings & minds*, things that were wholeſomly and heedfully taken notice of, with a winning way of hearing.

2. *At this little fable of his, concerning* a little bird's little neſt, *doth* prettily and pleaſantly *premoniſh, that* the hope & confidence of buſineſs, which one may diſpatch, is never to be put in another, but in ones ſelf.

3. *There is a little bird, quoth he, her name is a Lark, ſhe lives and builds her neſt in the ſtanding corn*, about the time almoſt that harveſt is ready, her young ones being juſt then ready to flie.

4. *That Lark as it fell out, was gone into a crop of corn*, that was ſooner ripe than ordinary; *and therefore when the corn began to grow white, her* young ones *were* not fledged.

5. *Therefore when ſhe* went to ſeek meat for her young, *ſhe warned them, that they ſhould take notice, if any new thing were there ſaid or done, and that they ſhould tell it her, when ſhe came back again.*

6. *Afterwards the owner of that corn calls his ſon being a young man, and ſaith, Doſt thou not ſee that theſe are ripe, and require hands now?*

7. *Therefore* to morrow, as ſoon as it ſhall be light *ſee thou go to our friends, and intreat them that they would come and* lend us their pains, *and* help us in with this harveſt.

8. *When he had ſaid theſe words, he went his way: and when the Lark came again her young ones* quivering, *made a noiſe about her, and intreated their dam that ſhe would now make haſte quickly and* remove her ſelf into another place.

9. *For the owner, ſay they, hath ſent his ſon to intreat his friends, that they would come* by peep of day, *and ſhear.*

10. *The dam bids them*, not to fear any thing.

11. *For if the owner, quoth ſhe*, hath put off his harveſt to his friends, *the corn will not be ſhorn to morrow*; nor is there any great need, *that I ſhould take you away to day.*

12. *On the day after therefore, the dam* flies abroad to get meat; *the Maſter tarries for them that he had intreated*; the Sun groweth hot *and nothing is done, and there were no friends.*

13. *Then ſaith he again to his ſon, Thoſe friends are* for the moſt part of them *idle perſons: but let us two go rather, and intreat our Couſins & kinſfolks, and neighbours, that they may come to morrow in time to ſhear.*

14. *The young ones being affrighted told this in like manner to their dam.*

15. *Th*

5. Uti *pultem*, inquit ille, *nimium ferventem halitu refrigerem.*
6. Tum Satyrus surgens à mensa, Quid ego audio, inquit?
7. Tune eodem *ex ore pariter & calidum & frigidum efflas?*
8. *Valebis.*
9. *Neque* enim *mihi ratio est cum ejusmodi homine commune habere hospitium.*
10. *Mor,* Notantur *bilingues,* qui eundem modò laudant, modò vituperant.

132. *De Cassita & ejus Pullis.*

1. Æsopus ille *Phrygiæ Fabulator, haud immerito* sapiens existimatus est, cùm quæ utilia monitu suasuque erant, non sèvè non *imperiosè præcepit*, & censuit, *ut Philosophis mos est*; sed *festivos delectabilesque Apologos commentos res salubriter ac prospicienter animadversas*, in mentes animosque hominum *cum audiendi quadam illecebra* induxit.
2. Velut hæc ejus fabella de *aviculæ nidulo, lepide atque jucundè* præmonet *spem fiduciamque rerum, quas efficere quis possit haud unquam in alio, sed semet ipso habendam.*
3. Avicula inquit est parva, nomen est cassita, habitat, nidulaturque in segetibus *id ferme temporis, quo appetit messis, pullis* jamjam *plumantibus.*
4. Ea cassita in *sementes* forte concesserat *tempestiviores*; propterea frumentis flavescentibus *pulli* etiam tunc *involucres* erant.
5. Cùm igitur ipsa *iret cibum pullis quæsitum*, monet eos, ut si quid ibi novæ rei fieret, diceretur ve, animadverterent, idque uti sibi, ubi rediisset, renunciarent.
6. Dominus postea segetum illarum, filium adolescentem vocat, &, Videsne, inquit, hæc ematuruisse, & manus jam postulare.
7. Idcirco *die crastino, ubi primum diluculabit*, fac amicos adeas, & roges, ut veniant, *operamque mutuam dent, & messem* hanc nobis *adjuvent.*
8. Hæc ubi dixit, discessit; atque ubi rediit cassita, pulli *trepiduli* circumstrepere, orareque matrem, ut statim jam properet, atque *alium in locum sese asportet.*
9. Nam dominus, inquiunt, misit filium, qui amicos rogaret, ut *luce oriente* veniant, & metant.
10. Mater jubet eos, *à metu otiosos esse.*
11. Si enim dominus, inquit, *messem ad amicos rejecit*, crastino seges non metetur, *neque necesse est* hodie uti vos auferam.
12. Die igitur postero, mater *in pabulum volat*; dominus quos rogaverat, operitur: *Sol fervet*, & fit nihil, & amici nulli erant.
13. Tum ille rursum ad filium, Amici isti, inquit, *magnam in partem* tessatores sunt: quin potius imus, & cognatos, affines, vicinosque nostros oramus, ut adsint cras tempore ad metendum.
14. Itidem hoc pulli pavefacti matri nunciant.

15. *The dam exhorts them that then alſo they would not fear, nor take any care; ſhe ſaith, That no Couſins or Kinsfolks almoſt, were ſo bane, as to make no delay to take a toyl upon them, and to do as they are bidden preſently: Onely mind you, quoth ſhe, if ſo be any thing be ſaid again any further.*

16. Another morning betimes, *the bird went to feed, the couſins and kinsfolks* forbear the pains, *which they were intreated to afford.*

17. *At the laſt therefore the Maſter ſaid to his Son, Let our friends & our kindred farewell, thou ſhalt bring two ſickles, as ſoon as ever it is day, I my ſelf will take one to me, and thou ſhalt take the other to thee, and we our ſelves will* ſhear the corn *to morrow with our own hands.*

18. *When the dam heard of her young ones, that the Maſter ſaid that; ſhe ſaid, It is time to give place, and to be gone.*

19. *It will now* without queſtion *be done, what he hath ſaid ſhall be.*

20. *For now it* reſteth in him, *whom the matter concerneth, not in another, of whom help is deſired.* 21. *And ſo the Lark* removed from her neſt, *and the corn was ſhorn by the owner of it.*

22. Mor. *This indeed is a Fable of* Æſop's, *touching the relying upon friends and near acquaintance which is for the moſt part light and vain.*

23. *But what elſe do the* purer books *of the Philoſophers adviſe us, than that* we ſhould truſt to our ſelves only; *& that we ſhould eſteem all other things, which are without us, and without our mind, neither for ours, nor for us.*

24. Ennius *in his Satyrs, hath* very wittily & handſomely *compriſed this tale of* Æſop's, *in* well compacted verſes: *the two laſt whereof are theſe, which I verily think it is worth the labour,* to have in ones heart & memory.

25. Be ſure this thing be always in thy thought;
What thou canſt do, truſt not thy friends for ought.

133. Of the Birds and the Owl.

1. *Almoſt all the birds once went to the Owl, and intreated her, that hereafter ſhe would not build in the* falſe roofs of houſes, *but rather in the boughs of a tree, and amongſt the green branches, for there ſhe* might more ſweetly take the pleaſure of the ſpring.

2. *Moreover, they ſhewed her* a little Oak, *that was newly ſprung up, and ſomewhat tender as yet; in which forſooth the Owl, as they ſaid, might ſometimes* ſit ſoftly, and make her neſt *for her ſelf.*

3. *But ſhe ſaid, ſhe would not do it.*

4. *But,* on the other ſide, *ſhe gave them counſel, that they ſhould not truſt themſelves to that little tree.*

5. *For it would one time or other bring forth* bird-lime, *to wit,* the very bane of birds.

6. *They, as they are* a light and flickering kind, *ſcorned the counſel of a wiſe Owl.* 7. *Now the Oak was grown up, now it was ſpread, now it was full of green leaves.*

8. *Behold, there* all the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. *In the mean time, that Oak had brought forth bird-lime, and men had obſerved it; thereupon,* all the poor birds *alike, were entangled there on a ſudden;* and when it was too late, they repented themſelves *in vain, becauſe they had ſcorned that wholeſome advice.*

10. *And*

15. Mater hortatur, ut tum quoque sine metu, ac sine cura sint: cognatos affinesque nullos fermè tam esse obsequibiles, aut, ut ad laborem capessendum nihil cunctentur, & statim dicto obediant: Vos modo, inquit, advertite, si modo quid denuò dicitur.

16. *Aliâ luce ortâ*, avis in pastum profecta est; cognati & affines *operâ*, quam dare rogati sunt, *supersedent*.

17. Ad postremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *primâ luce* falces duas: *unam egomet* mihi, & *tu tibi capies alteram*, & frumentum nosmetipsi manibus nostris cras *metemus*.

18. Id ubi ex pullis dixisse dominum, mater audivit; Tempus, inquit, est cedendi & abeundi.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipso* enim *jam vertitur*, cuja est res, non in alio unde petitur.

21. Atque ita cassita *nido migravit* & seges à domino demessa est.

22. *Mor.* Hæc quidem est *Æsopi* fabula, de amicorum plerumque & propinquorum levi & inani fiducia.

23. Sed quid aliud *sanctiores libri* Philosophorum monent, quàm et *nobis tantum ipsis nitamur*; alia autem omnia, quæ extra nos, extraque nostrum animum sunt, neque pro nostris, neque nobis ducamus.

24. Hunc *Æsopi* Apologum *Ennius* in Satyris *scitè admodum & venusto versibus quadratis* composuit: quorum duo postremi itti sunt, quos *habere corde & memoria*, opere prætium esse hercle puto.

25. *Hoc tibi erit a gamentum semper in promptu situm,*
Ne quid expecta amicos, quod tu agere possis.

133. *De Avibus & Noctua.*

1. AVes olim propè universæ noctuam adierunt, rogaruntque eam ne posthac *in ædium cavis* nidificaret, sed in arborum potius ramis, atque inter frondes; ibi enim *vernari suavius*.

2. Quin, eidem *quercum* modò enatam, *pusillam*, tenellamque adhuc, ostendebant; in qua scilicet, *molliter*, ut aiebant, & *sedere* ipsâ aliquando noctua, & *suum sibi construere* nidum posset.

3. At illa facturam se negavit.

4. *Quin invicem* consilium dedit iis, ne arbusculæ illi se crederent.

5. Laturam enim quandoque esse *viscum*, *pestem* videlicet *avium*.

6. Contempsêre illæ (ut sunt *leve genus & volaticum*) sapientis unius Noctuæ consilium.

7. Jam quercus adoleverat, jam patula, jam frondosa erat.

8. Ecce, ibi *aves illæ omnes gregatim ramis involitant, lasciviunt, subsultant, colludunt, cantillant*.

9. Interea, quercus ea viscum protulerat, atque id homines animadverterant; implicitæ ergò repente ibi *omnes* pariter *miserè*; ac *frustra eas sera pœnitentia subiit*, quod salubre illud consilium sprevissent.

10. *And* they say, this is the reason, why all the birds now, when they see the Owl, thronging about her do as it were compliment her, bring her along, follow her, sit about her, and flie about her.

11. *For, remembring her advice, they now admire her as one that is wise, and* stand round about her in a throng, *that forsooth, they may once learn of her to be wise.*

12. *But I think to no purpose, nay indeed, also sometimes to their great harm.*

13. *For those ancient Owls were wise in good earnest; and now there are many Owls, which indeed have the feathers, and the eyes, and the beak of Owls, but they have not the wisdom.*

14. Mor. *This fable teacheth you, that you do not scorn the Counsel of him, that giveth you good advice.*

134. Of the Gourd and the Pine-tree.

1. A *Gourd was once sown near a Pine-tree, which was a very great one, and* had broad boughs.

2. *Now the Gourd, when it was grown big with many showers, and seasonableness of the weather, began to be wanton,* and to reach out its boughs somewhat *saucily.*

3. *Now it crept into the Pine, now it advanced to get up, now it adventured to wrap about the boughs and green branches, making shew of its greater leaves, its white flowers, and of its huge and* fresh green fruits.

4. Therefore it grew so proud and insolent *that it adventured to challenge the Pine-tree, and saith, Thou seest how I out-go thee, how I excell in large leaves, how I excell in greenness, and straightway* over-top thee.

5. *Then the Pine, which was* gravely wise *and strong, did not at all wonder at the boldness of the saucy Gourd, but answered it thus.*

6. *I have here* abode many winters, *heats, sun burnings, and sundry calamities, and do yet remain sound.*

7. *Thou wilt have left presumption at the first* frost nips, *when both thy leaves shall fall down, and all thy greenness shall be gone.*

8. Mor. *We must not be proud in prosperity.*

135. Of the Crow and the Wolves.

1. A *Crow bears the Wolves company along* steep tops of the high mountains: *she desires that she might have a part of the prey, because having followed them she had at no time left them, and she had been a companion.*

2. *Afterwards she was shaken off by the Wolves, as having not followed them, but the prey and the meat; and was no less like to devour the inwards of the Wolves, if they should be killed, than she did of other living creatures.* 3. Mor. *We must not always look upon what we do, but* how we stand affected *when we do it.*

136. Of the Earth's labour.

1. THE *earth on a time being grown big and* wonderfully *swoln, made shew, as if she would bring forth some great thing.*

2. *They that dwell near, run to her, the husbandmen stand amazed; they between hope and fear expect the earth's delivery.*

3. *Some thought, that that* Typhœus, *with an hundred hands; others thought, that mountains were like to burst forth.*

4. *The*

10. Atque *hoc eſſe aiunt*, cur nunc *aves omnes, ubi noctuam viderint, frequentes eam quaſi ſaltuant, deducunt, ſectantur, circumdant, circumvolitant.*

11. Etenim conſilii illius memores, admirantur eam nunc ut ſapientem *ſtipantque denſa caterva*, ut videlicet ab eâ ſapere aliquando diſcant.

12. Sed opinor fruſtra, imò verò, etiam interdum cum magno ipſarum malo.

13. Nam veteres illæ noctuæ revera ſapientes erant; nunc multæ noctuæ ſunt, quæ noctuarum quidem plumas habent, & oculos, & roſtrum, ſapientiam verò non habent.

14. *Mor.* Benè monentis conſilia ne ſpernas, hæc fabula docet.

134. *De Cucurbita & Pino.*

1. SAta eſt olim cucurbita juxta arborem pinum, quæ grandis admodum & *ramis patulis exſtabat.*

2. Cucurbita verò, cùm multis pluviis atque cœli temperamento creviſſet, laſcivire incepit, & *ramulos audacius porrigere.*

3. Jam ſerpebat in pinum, jam ſurgere, jam ramos & frondes involvere audebat; ampliora folia, candentes flores, prægrandia *poma* & *virescentia* oſtentans.

4. Itaque *tanto faſtu atque inſolentia intumuit* ut pinum arborem auſa ſit aggredi: & vides, inquit, ut te ſupero, ut amplis foliis, ut virore præſto, & jamjam *ad cacumen præſurgo.*

5. Tum pinus, quæ *ſenili prudentia* & robore *pollebat*, nihil mirata eſt cucurbitæ inſolentis audaciam, ſed ita ad eam reſpondit.

6. Ego hic *multas byemes*, calores, æſtus, variaſque calamitates *pervici*, & adhuc integra conſtillo.

7. Tu ad primos *rigores* minus audaciæ habebis, cum & folia concident, & viror omnis aberit.

8. *Mor.* Secundis rebus non eſt ſuperbiendum.

135. *De Corvo & Lupo.*

1. COrvus lupos per *ardua montium juga* comitatus, partem ſibi prædæ fieri poſtulat, quia eos ſecutus nullo tempore deſtituiſſet, ſociuſque fuiſſet.

2. Repulſus deinde eſt à lupis tanquam non eos, ſed prædam cibumque ſecutus; nec minùs luporum, ſi occiderentur, quàm cæterorum animalium exta fuiſſet voraturus.

3. *Mor* Non quid agamus ſemper inſpiciendum eſt, ſed *quo finem animo* cum agamus.

136. *De partu Terræ.*

1. TUrgida olim facta tellus, & *mirum in modum* tumida magnum aliquod paritura videbatur.

2. Accurrunt finitimi, ſtupent agricolæ, terræ partum inter ſpem metumque expectant.

3. Alii *Typhœa* illum centimanum, alii montes erupturos putabant.

4. Aperitur

4. *The earth is opened, there came forth a Mouse; and they turned that into a laughter and a jest, which was thought would be a wonder to all.*

5. Mor. *We must not always believe gay promises.*

137. Of the Members and the Belly.

1. MAns joynts, *when they saw the belly idle,* fell out with it, *and denied it their help.*

2. *When they also by that means fainted, they understood, that the belly divided the meat, which it had received throughout all the members;* and they became friends with it again.

3. Mor. *Great matters decay by discord, they avail by concord.*

138. Of Arion and the Dolphin.

1. ARion *was* an ancient and famous Fidler.

2. *He was of the place and town* Methymna, *and of the Country and Isle* Lesbos. 3. Periander *the King of* Corinth *esteemed that* Arion *as a friend, and* loved him for his skill.

4. *He travels thence from the King, to see the famous Countries* Sicily *and* Italy.

5. *When he came thither, he pleased both the ears and the minds of all, in the Cities of both the Lands; and there* the men prized him, took pleasure in him, and loved him.

6. *He then afterwards, having gotten good store of money, and a good estate, resolved to return to* Corinth.

7. *He therefore chose a ship and mariners, that were Corinthians,* as being better known, and more friends to him. *But the Corinthians, after they had entertained that man, and the ship was carried into the deep,* being greedy of the booty and the money, *took counsel about killing* Arion.

8. *Then he, when he understood the villany, gave them his money, and his other things that they might have it; and intreated them that they would but spare his life.*

9. *The Mariners were so far moved with these prayers of his, that they forbare to kill him by force with their own hands; but commanded him to leap headlong presently into the sea before their faces.*

10. *The man being daunted at that, and all hope of life being lost, afterwards intreated this one thing, that before he died, they would give him leave* to put on his clothes, *and to take his fiddle, and to sing a song of that his hap, which might be able to comfort him.*

11. *Then the wild and savage Seamen had a great desire to hear him.*

12. *He obtains what he had intreated.*

13. *And there presently, being girt after his manner, cloathed, made fine, and standing upon the hatches of the top of the stem, he sung the song which is called* Orthyum, *with a very loud voice.*

14. *Towards the end of his song, he threw himself a good way into the deep, with his fiddle, and all his dressing, as he stood, and sung.*

15. *The Mariners, not making any other question, but that he had perished, held on in the course which they had begun to make.*

16. *But a strange, and wonderfull, and loving act befell, a Dolphin on a sudden swam to him amongst the waves, and bolding up his back above the waves, took him up, and carried him with his body and clothes safe to* Tænaros, *in the country of* Laconia. 17. *Then*

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus existimabatur in risum atque jocum converterunt.

5. *Mor.* Non semper credendum promissis magnificis.

137. *De Membris & Ventre.*

1. HUmani artus, cùm ventrem otiosum vidèrent, *ab eo discordârunt*, & suum illi ministerium negaverunt.

2. Cùm eo pacto & ipsi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & *cum eo in gratiam redierunt.*

3. *Mor.* Magnæ res discordiâ pereunt; concordiâ valent.

138. *De Arione & Delphine.*

1 VEtus & *nobilis* Arion *cantator fidibus fuit.*

2. Is loco & oppido *Methymnæus*, terrâ atque insulâ *Lesbius fuit.*

3. Eum *Arionem* rex *Corinthi Periander*, amicum *habuitque habuit*, *artis gratiâ*

4. Is indè a rege proficiscitur, terras inclytas *Siciliam* atque *Italiam* visurus.

5. Ubi eò venit, aureique omnium mentesque in utriusque terræ urbibus demulsit, in *quæstibus* illic *& voluptatibus amoribusque hominum fuit.*

6. Is tum postea *grandi pecuniâ & re bonâ multâ copiosus*, Corinthum instituit redire.

7. Navem igitur, & nautas *ut notiores amicioresque sibi* Corinthios delegit, sed eo *Corinthii* homine accepto, navique in altum provecta, *prædæ pecuniæque cupidi* ceperunt consilium de necando *Arione.*

8. Tum illum, ibi pernicie intellecta, pecuniam cæteraque sua ut haberent dedisse; vita modò sibi parcerent oravisse.

9. Nautas precum ejus harum comisertos esse illatenus, ut ei necem inferre per vim suis manibus temperarent; sed imperavisse, ut jam statim coram desiliret præceps in mare.

10. Homo ibi territus & spe omni vitæ perdita, id unum postea oravit, ut priusquam mortem oppeteret, *indure* permitterent *sua sibi indumenta*, & fides capere, & canere carmen casûs illius sui consolabile.

11. Feros & immanes nautas prolubium tum audiendi subit.

12. Quod oraverat, impetrat.

13. Atque ibi mox de more cinctus, amictus, ornatus, stansque in summæ puppis foro, carmen quod *Oribysum* dicitur voce subaltissima cantavit.

14. Ad postrema cantûs, cum fidibus ornatuque omni, sicut stabat canebatque, jecit sese procul in profundum.

15. Nautæ, haudquaquam dubitantes quin periisset, cursum quem facere cœperant tenuerunt.

16. Sed novum, & mirum, & pium facinus contigit: Delphinum repentè inter undas adnavisse, & dorso super fluctus edito vectavisse, incolumique cum corpore & ornatu, *Tænarum* in terram *Laconicam* devexisse.

17. Tum

17. *Then* Arion *went quite from that place to* Corinth, *and offered himself to King* Periander, *as he had been carried by the Dolphin, and told him the thing as it had happened.*

18. *The King did not believe it, but gave order, that* Arion *should be kept in prison, as if he deceived him: and in a dissembling manner asked the Seamen, being sought for, whilst* Arion *was kept close, whether they had heard any thing concerning* Arion, *in those places from whence they came.*

19. *They said the man was in* Italy *when they went thence, and did very well there, and that the Cities did much affect him, and delight in him, and that he was happy in their favour, and store of money.*

20. *Then whilst they speak these words,* Arion *slipt forth with his harp and cloaths, with which he had cast himself into the Sea.*

21. *The Mariners being astonished and convicted, could not deny.*

22. Mor. *This fable teacheth us that more pity is sometimes found in the brute creatures, than in those men, that, besides wealth, have no worth; besides shape, nothing of a man.*

139. Of the Spider and the Gout.

1. *THE Spider* being somewhat more at leisure *from weaving; walked* seasonably *abroad to refresh her self.*

2. *The Gout offereth to meet her though she could very hardly overtake her by* uneven strides.

3. After that days journey was pretty well passed, they were not far from a little town, *which the Inhabitants of that Country called* Tyche.

4. They took both a resolution, *to seek out an host agreeable to their condition.*

5. *The Spider,* without making much ado, *goes to lodge in a rich man's house, there she hangs out her webs* on every side, *and spreads out her nets.*

6. *Presently there came,* I know not what ugly faces, *which pulled down her weavers shop.* 7. *Therefore her buildings were but for a little while,* which way soever she turned her self.

8. *For she could no where avoid the* Grooms beesoms, that could espy a thing quickly. 9. She was in a very sad condition, *which alone was vexed and troubled,* amidst such plenty of all things.

10. *But the Gout,* like a poor beggar *had at last with much ado, got leave to come into* a poor mans cottage: *when she had sat down in that place she endured* all kind of miseries.

11. Coarse bread *was set before her, when she had a mind to her supper, &* a pot of water, *when she could scarce gape, because her chaps were so drie.*

12. A boarded bed *was spread, not with green leaves, not with grass, but with small chaff for her that was* weary with travel on the day time.

13. *And it is not my purpose now to tell, how hardly such* hard bedding, *such* coarse ruggs *agreed with her soft members, with* a skin (as I may say) of silk.

14. *That stately Star therefore, which hears and sees all things, was scarce risen, when the Spider and the Gout met again together.*

15. *The Spider first tells the troubles of the night past, the changing of so many places, sometimes blaming the Master's neatness, and sometimes* the overmuch observance of the Groom.

16. *The*

17. Tum *Arionem* prorſus ex eo loco *Corinthum* petiviſſe, talemque *Periandro* regi, qualis Delphino vectus fuerat, ſeſe obtuliſſe, eique rem (ſicuti acciderat) narraviſſe.

18. Regem iſthæc parum credidiſſe, *Arionem* (quaſi falleret) cuſtodiri juſſiſſe, nautas requiſitos, obligato *Arione*, diſſimulanter interrogaſſe, Ecquid audiſſent, in iis locis unde veniſſent, ſuper *Arionem*.

19. Eos dixiſſe, Hominem, cum inde irent, in terra *Italia* fuiſſe, eumque illic bene agitare, & ludiis delectationibuſque urbium florere, atque in gratia pecuniaque magna fortunatum eſſe.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus ſe in ſalum ejaculaverat, extitiſſe.

21. Nautas ſtupefactos convictoſque, ire inficias non quiſſe.

22. *Mor.* Documento eſt hæc fabula, plus aliquando inveniri in brutis animalibus clementiæ, quàm in his hominibus, qui præter opes nihil habent per[illegible] : præter figuram, nihil humanitatis.

139. *De Aranea & Podagra.*

1. ARanea, *paululum* à texendi opere *quietior*, animi relaxandi gratiâ, *commodum* deambulabat.

2. Huic ſe obvium præbet Podagra, tametſi *paſſibus ambiguis* admodum ægre illum aſſequeretur.

3. *Ejus dñei itinere utcunque emenſo, non longe aberant ab oppidulo*, cui regionis incolæ *Tychæ* nomen indiderunt.

4. *Utrique Conſilium* fuit, conditionis ſuæ hoſpitem perveſtigare.

5. Aranea, *non maximopere* datâ operâ, in opulenti cujuſdam civis ædes divertit: inibi *quaquaverſum* telas ſuas præpendebat, prætendebatque retia.

6. Aderant illico *neſcio qui trygodæmones*, qui textrinam illius demoliebantur.

7. Momentaneum itaque erat ipſius, *quo etiam cunque ſe verteret*, ædificium.

8. Nuſquam enim *ſcopariorum oculatas ſcopas* poterat effugere.

9. *Miſera plane*, quæ in *tanta rerum omnium affluentia* ſola angebatur perturbaturque.

10. Podagra vero, *mendicabuli inſtar*, vix tandem *egeſtoſi cujuſpiam tuguriolum* impetrârat: id loci cum decubuiſſet, *nihil non experiebatur miſeriarum*.

11. Apponebatur cœnaturienti *paxis cibarius*, aridis vix faucibus hianti *hydropoterium*.

12. Jamque *diurno itinere labaſcenti torus ligneus*, nullis frondibus, nullo gramine, ſed prætenuibus paleis inſternebatur.

13. Atque dicere non eſt hujus inſtituti, quàm convenerint malè membris mollibus, *cuticulæ* (*ut ita dixerim*) *holoſericæ*, *ſtragula tam dura, tam barbari villi*.

14. Oriente igitur vix tandem illo auguſto Sydere, quod exaudit, quod intuetur omnia, convenêre rurſum aranea ſimul & podagra.

15. Prior aranea præteritæ noctis moleſtias, tot locorum commutationes denarrat: nunc hero exprobrans munditiem, nunc *nimiam ſcopariorum obſervantiam*.

16. Podagra

16. *The Gout, on the contrary,* frameth many stories, *concerning the poverty of her Host, nor hath she leasure* to shew the Spider the blew marks, which the hard bed-stead had made in her tender skin.

17. They make a motion *that the Spider ought thenceforward to enter into poor mens cottages, and the Gout into rich mens halls;* they both willingly condescend to this opinion.

18. *But yet,* as it grew darker and darker, they drew near to a City.

19. *The Gout* not forgetting what was decreed upon, stole softly into the house of a certain monied man.

20. *Who being,* as good hap was, *espied by the Master, O strange,* with what kind respect, with what courtesie and with what complements was she entertained!

21. Swan-down beds, and bolsters stuft with the underwing down of Partridges, were put and spread under her.

22. *I forbear to speak of* the Hypocras, the Alicant, *the wine of* Lesbos, *and of* Tarentum. 23. *I forbear to speak of the* Snap-figs, *the* Pheasants, *and these* small birds, which pride it with two colours.

24. In short, there was no delight, no pleasure, which she enjoyed not. 25. The Spider *having entred into the poor mans cottage,* weaves her webs; which way soever the wall lieth with open distances, *she hangs her nets.*

26. She bestirs her self busily *about her* round fashioned work; *she mends what was broken, she finishes what was begun: and,* that I may speak briefly, she bears all the sway in the empty house.

27. *She fears no ambuscadoes, she fears no open onsets; nay indeed she* is out of the reach of besoms. 28. Not long after, *the Gout meets the Spider, she* let out at large *her delights, her happiness, her fortunes.*

29. *The Spider* extolls *her Empire, and her liberty to weave,* with wonderfull commendations.

30. This resolution at the last liked them both, *that* what way soever they travelled, *the Gout should turn into rich mens houses, and the Spider into poor mens Cottages.*

31. Mor. *Though this Apologue may be applied* to several uses, *yet it declareth this especially, that* one is in one place more fortunate than in another.

32. *Besides, that* great mens houses are the receptacles of diseases.

33. Lastly, that there is no where greater liberty, than where there is less wealth.

140. Of the Mouse that was bred in a Chest.

1. A *Mouse that was bred in a Chest,* had spent almost all her life there. *being fed with nuts, which used to be kept in it.*

2. *As she was playing* about the sides of the Chest. *and had fallen down, and* sought how to get up again *she found* good chear very daintily provided. 3. *Which when she had begun to taste she said, How foolish have I been hitherto, who thought nothing* in the world *to be better than my Chest, look what sweeter meats I eat here!*

4. Mor. *This fable showeth, that we must not be so in love with our country if it be mean, as not to go to other places, seeing we may be more happy elsewhere.*

141. Of

16. Podagra contrà de hospitis sui egestate *complura commiticiscitur*; nec otium habet *admonstrare* araneæ *lividas vibices, quas adamantina fulcra tenellæ cuticulæ impresserunt.*

17 *Consilium ineunt* araneam deinceps pauperum tuguria, podagram verò divitum aulas debere subingredi; *in hanc aranea pedibus, podagra animis vadit sententiam.*

18. Veruntamen *tenebris jamjam increscentibus urbi cuipiam sese approximant.*

19. Podagra, *instituti non immemor, pedetentim se in nummosi cujusdam domum illatebravit.*

20. Qua *commodum* ab hero conspecta, dii boni, *qua benevolentia, qua humanitate, quibus nominibus excipitur!*

21. Supponuntur, substernunturque *olorinæ culcitræ, toralia perdicum subalaribus plumis referta.*

22. Taceo *vinum dulce, vinum nigrum*, Lesbium, Tarentinum.

23. Taceo *fideculas, phasianos* atque eas *aviculas quæ binis superbiunt coloribus.*

24. *In summa nihil deliciarum, nihil voluptatum non exhauriebat.*

25. *Aranea*, pauperis casam ingressa, *telas ordiur, quaquaversum parietes interpatent*, retia suspendit.

26. *Orbiculari operi manibus pedibusque incumbit*, reficit abrupta, perficit incepta: & *ut dicam breviter, vacua dominatur in aula.*

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam *scopis superior omnibus.*

28. *Non multo post*, podagra araneam convenit, delicias suas, felicitatem, fortunas *ampliter exornat.*

29. Aranea *miris laudibus extollit* imperium suum, ædificandi, texendique libertatem.

30. *Placuit tandem hæc utrique sententia: quocumque proficiscerentur*, podagram in divitum domos, araneam in pauperum tuguria debere divertere.

31. *Mor.* Apologus hic tametsi *ad usus varios accommodari queat*, id tamen imprimis declarat, *alium alio loco fortunatiorem esse.*

32. Præterea *morborum domicilia* esse *divitum aulas.*

33. *Ad ultimum nusquam libertatem majorem, quam ubi divitiarum minus.*

140. *De Mure in cista nato.*

1. MUS in cista natus, omnem ibi ferè duxerat ætatem, nucibus pallius quæ in ea servari solebant.

2. Dum autem circa *oras cistæ* ludens decidisset, *quæreretque ascensum* reperit *epulas lautissimè paratas.*

3. Quas cum gustare cœpisset, quàm stultus, inquit, hactenus fui, qui *in toto terrarum orbe* nihil melius cistula mea esse credebam, Ecce, quàm suavioribus hic vescor cibis!

4. *Mor.* Hæc fabula indicat, non ità patriam diligendam, ignobilis si sit, ut alia non adeamus loca, cum alibi beatiores esse possimus.

141. *De*

141. Of the Country-man that had obtained, that Wheat might grow without Beards.

1. A *Country-man had obtained of* Ceres, *that Wheat should grow without beards, lest it should hurt the hands of them that did shear or thresh it: which, as soon as it ripened* was eaten up by the little birds.

2. *Then said the Country-man,* how deservedly do I suffer, *who have* lost very great profits, for a little conveniency sake.

3. Mor. *This fable signifieth, that small inconveniences are to be weighed with a greater profit.*

142. Of the Hawk, that pursued the Pigeon.

1. *When a Hawk pursued a Pigeon with a speedy flight, he went into a Farm-house, and the Country-man caught him.*

2. *Whom he* intreated in a fair manner, *that he would let him go: for, said he,* I have done thee no hurt.

3. *To whom the Country-man made answer, neither had the Pigeon hurt thee.*

4. Mor. *This fable sheweth,* that they are deservedly punished, who strive to hurt the innocent.

143. Of the Spider and the Swallow.

1. A *Spider being vext against a Swallow, because she catch'd flies, which are her meat, had hang'd her nets in a door stead, through which she used to flie, that she might catch her.*

2. *But the Swallow, as she flew, carried the nets, with her that wove them through the air.*

3. *Then the Spider hanging in the air, and perceiving that she was like to perish presently said:*

4. How justly do I suffer these things, *which* having much ado to catch the least things that flie, with great toil, *did think that I could hold such great birds!*

5. Mor. *We are advised by this fable,* not to undertake things beyond our strength.

144. Of a Country-man that was to pass over a River.

1. A *Country-man being to pass over a River, which by chance had grown big with showers, sought for a ford.*

2. *And when he had first tried that part of the River, which seemed more quiet and still, he found it deeper, than he had thought in his mind.*

3. *Again where he found it more shallow and safe there the streams ran with a greater noise of waters.*

4. *Then he said to himself, how more safely may we commit our life* to waters that make a great noise, *than to them that are* still and quiet.

5. Mor. *We are admonished by this fable, that we should less fear men that are full of words, and use to threaten, than still men.*

145. Of

141. *De Rustico, impetrante ut Triticum absque aristis nasceretur.*

1. IMpetraverat à *Cerere* rusticus, ut triticum absque aristis nasceretur, nè messentium, triturantiumque manus læderet: quod ubi invaluit, *à minutis avibus* depastum est.
2. Tum rusticus, *Quam digna*, inquit, *patior*, qui *parvæ commoditatis causâ emolumenta quam maxima perdidi.*
3. *Mor.* Fabula indicat, parva incommoda majori utilitate pensanda.

142. *De Accipitre Columbam insequente.*

1. CUM accipiter columbam præcipiti insequeretur volatu, villam ingressus, à rustico captus est.
2. Quem *blande*, ut se dimitteret, *obsecrabat*; *Non* enim *te læsi*, dixit.
3. Cui Rusticus, Nec hæc, respondit, te læserat.
4. *Mor.* Fabula indicat, *merito puniri, qui innocentes lædere conantur.*

143. *De Aranea & Hirundine.*

1. ARanea in hirundinem excandescens, quæ muscas, qui suus est cibus, capiebat, retia, in foribus per quas volitare solebat, ut eum caperet, suspenderat.
2. Hirundo verò advolans, retia cum textrice per aera portabat.
3. Tum aranea in aere pendens, & sese jamjam perituram intelligens.
4. *Quam justè hæc patior*, dicebat, *quæ minima volatilia magno labore vix capiens*, credidi tam magnas aves posse comprehendere.
5. *Mor.* Hac monemur fabula, *ne viribus majora aggrediamur.*

144. *De Rustico amnem transituro.*

1. RUsticus torrentem transiturus, qui forte imbribus excreverat, quærebat vadum.
2. Et cum primum eam fluminis partem tentâsset, quæ quietior, placidiorque videbatur, reperit eam altiorem quam animo erat opinatus.
3. Rursus ubi breviorem tutioremque adinvenit, ibi majori strepitu fluvius decurrebat.
4. Tum secum, quàm tutius, inquit, *clamosis aquis, quàm quietis & silentibus*, vitam nostram credere possumus.
5. *Mor.* Hac admonemur fabula, ut minùs verbosos & minaces, quàm quietos extimescamus.

145. Of the Pigeon and the Magpy.

1. A *Pigeon being asked by a Magpy, what perswaded her* to build always in the same place, *seeing her young ones were always taken thence from her?*

2. *Answered, Simplicity.*

3. Mor. *This fable sheweth,* that honest men are oftentimes easily deceived.

146. Of the Cuckow and the Hawk.

1. THE *Cuckow was jeered by the Hawk that, whereas she was as* big bodied as she, *and* not unlike in colour *to her (for* narrowness of spirit) *she would rather* eat earth-worms, *than the sweet flesh of other birds.*

2. *Within* a few days after, *she saw the Hawk being caught by a Country-man, whose pigeons she pursued,* to hang down from an high turret, for the terrour of others.

3. *To whom the Cuckow said, Friend, how much better had it been for you to hunt worms,* than to make after other folks birds?

4. Mor. *This fable sheweth,* that their life is safer, and more to be liked of, that are content with their own things without danger, than theirs who coveting other mens things, undergo great perils of life.

147. Of the Ass and the Calf.

1. THE *Ass and the Calf feeding in the same pasture, had perceived by the* sound of a Bell that the Enemies army came towards them.

2. *Then the Calf said, O companion, let us run away hence, lest the enemies* carry us away prisoners.

3. *To whom the Ass said, Do thou run away, whom the enemies have used to kill and eat.*

4. It maketh no matter to the Ass, *to whom* the same article of carrying a burden *is every where* offered.

5. Mor. *This fable admonisheth servants that they do not much fear* to change their Masters, *if so be that they are not like to be worse than their former.*

148. Of the Fox and the Women that eat the Hens.

1. A *Fox passing by a farm-house, espied* a company of women, very silently eating a great many hens, very daintily roasted.

2. *Towards whom she turning her self said, What* outcries and barking of dogs *would there be against me, if I should do that which you do?*

3. *To whom an old woman answering said, Thou base creature, we eat those things that are our own, but thou stealest other mens things.*

4. Mor. *This fable adviseth us,* that we do not think, we may do that with other mens things, which the owners may do.

149. Of

145. *De Columba & Pica.*

1. COlumba interrogata à pica, quid eam induceret, ut in *eadem semper loco nidificaret*, cùm ejus pulli, inde sibi semper surriperentur;

2. Simplicitas, respondit.

3. *Mor.* Hæc indicat fabula, *facilè vires prebet sæpe decipi.*

146. *De Cuculo & Accipitre.*

1. IRrisus ab accipitre cuculus, quod cum sibi & *corpore par*, & *colore non absimilis* esset, (præ *angustiâ animi*) potius *vermibus terrenis*, quam suavibus aliarum avium carnibus, vesceretur.

2. Vidit *paucis post diebus*, accipitrem à rustico, cujus columbas insectabatur, captum, *ad meritum cæterorum ex alta turre pendere.*

3. Cui cuculus, quàm melius tibi, inquit, amice, fuisset vermes venari quàm *alienas aves impetere.*

4. *Mor.* Hæc fabula indicat, *eorum vitam tutiorem esse, & magis probandam, qui suis rebus sine periculo sunt contenti, quam illorum, qui aliena appetentes, adeunt magna vitæ discrimina.*

147. *De Asino & Vitulo.*

1. ASinus & vitulus, in eodem pascentes prato, *sonitu campanæ hostilem exercitum advenire* præsenserant.

2. Tum vitulus, Fugiamus hinc, O sodalis, inquit, nè hostes nos *captivos abducant.*

3. Fuge tu, inquit, quem hostes occidere & esse consueverunt.

4. Asini *nihil interest*, cui ubique *eadem ferendi oneris est proposita conditio.*

5. *Mor.* Hæc fabula servos admonet, ne *dominos* magnopere *mutare* formident, modo prioribus deteriores futuri non sint.

148. *De Vulpe & Mulieribus Gallinas edentibus.*

1. VUlpes juxta villam quandam transiens, conspexit *catervam mulierum* plurimas *gallinas opipare assatas alto silentio comedentem.*

2. Ad quas conversa, Qui *clamores*, inquit, *& canum latratus* contra me essent, si ego facerem quod vos facitis?

3. Cui respondens quædam anus, pessima animalium, inquit, nos quæ nostra sunt comedimus; tu verò aliena furaris.

4. *Mor.* Hæc fabula nos admonet, *ne putemus nobis in aliena licere, quod proprijs licuit.*

149. Of the fat Capons and the lean one.

1. A *Man had largely crammed many Capons, which were shut up in the same coop, who were made fat all saving one, whom his fellows mocked as a lean rascal.*

2. *The Master being* to entertain some noble guests, at a dainty and costly feast, *commands the cook, that he should kill and dress some of those, which he should find fatter than others.*

3. The fat ones *hearing this troubled themselves, saying, How much better had it been for us, to be lean.*

4. Mor. *This fable was invented for* poor mens comfort, *whose life is safer than rich mens.*

150. Of the piece of Timber, and the Oxen that drew it.

1. A Piece of Elm-Timber *complained to the Oxen, saying, O ye ingrateful Oxen. I have fed you a long time with my green boughs; but you drag me that have nourished you, along the stones and the mire.*

2. *To whom the Oxen made answer, Our groans, and our sighs, and the goad wherewith we are pricked, can teach thee, that we draw thee full sore against our wills.*

3. *Then the piece of timber pardoned them.*

4. Mor. *This fable teacheth us, that we be not angry against them, that hurt us* against their wills.

151. Of the goodly Trees, and the ill-favoured one.

1. A *Great many trees grew together in the same place, being tall, streight and free from knots. except one that was low, little and knotty, which the other used to* make a mocking stock on, *as being ill favoured and dwarfish.*

2. *The Owner of them being about to build an house in a place, gave order, that they should all be fell'd except that which seemed likely to make the house unhandsome, by its shortness and ill favouredness.*

3. *When the rest were cut down, the ill favoured one said thus with it self; Nature, I will no more complain of thee, because thou hast bred me ill favoured, seeing I see such great dangers to hang over the heads of them that are fair.*

4. Mor. *This fable doth admonish us, that we be not sorry, that we are born unhandsome, seeing handsomeness hath oftentimes done many hurt.*

152. Of the Swan that sung at her death, and was blamed by the Stork.

1. *THE Swan being ready to die, was asked by the Stork, why she sung far more sweetly at her death, (which other living creatures so much dread) than she had done in all her life, seeing she ought rather to be sad?*

2. *To whom the Swan said, Because I shall never* be vexed any more with the care of seeking meat, *nor shall* I fear the snares of Fowlers.

3. Mor. *This fable admonisheth us, that we do not fear death, by which, all the miseries of this present life are cut off.*

153. Of

149. *De Caponibus pinguibus & macro.*

1. VIR quidam complures capones in eodem *ornithobosco* inclusos largo nutricaverat cibo, qui pingues effecti sunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hospites lauto & sumptuoso accepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiores invenerit.

3. Hoc audientes *corpulenti*, sese afflictabant, dicentes, Quantò præstitisset nos macilentos esse?

4. *Mor.* Hæc fabula *in pauperum solamen* conficta est, quorum vita tutior est quàm divitum.

150. *De Trabe & Bobus eam trahentibus.*

1. TRabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multò tempore meis vos frondibus alui; vos verò me nutricem vestram per saxa & luta trahitis.

2. Cui boves, Gemitus suspiriáque nostra, & stimulus quo pungimur, te docere possunt, quod te trahimus inviti.

3. Ignovit trabs.

4. *Mor.* Hæc nos docet fabula, nè in eos exacerbescamus, qui *non sua sponte* nos lædunt.

151. *De Arboribus pulchris & deformi.*

1. ARbores complures in eodem creverant loco, proceræ, rectæ, enodesque præter unum humilem, parvam, nodosamque, quam ut deformem pusillamque cæteræ *ludibrio habere* solitæ erant.

2. Ædificaturus domum loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate sua ædificium indecorum redditura videbatur.

3. Cæteris excisis, deformis hæc secum dicebat; De te non amplius querar, Natura, quod me turpem genueris, cum formosis tam magna videam imminere discrimina.

4. *Mor.* Hæc fabula nos admonet, nè doleamus nos natos esse deformes, cùm multis formositas sæpe nocuerit.

152. *De Cygno in morte canente, reprehenso à Ciconia.*

1. CYgnus moriens interrogabatur à Ciconia, cur in morte (quam cætera animalia adeò exhorrent) multò suaviores, quàm in omni vita, emitteret sonos, cum potius mœstus esse deberet.

2. Cui cygnus, quia, inquit, neque *cibi quærendi cura amplius cruciabor*, neque *aucupum laqueos extimescam.*

3. *Mor.* Hæc fabula admonet, nè mortem formidemus, qua omnes vitæ præsentis miseriæ præciduntur.

153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. A *Mother comforted a woman, that was yet but young, whose Husband* lay a dying, *saying, Daughter, do not afflict thy self,* do not take on so very much; *for I have found thee another husband, a great deal handsomer than this, who will* quickly ease thee of thy want of thy former husband.

2. *But the woman,* not able to refrain her sorrow, *(as one that did ardently affect her husband) did not onely* turn the deaf ear towards her mother's words; *but blamed the unseasonable mention of another husband.*

3. *But as soon as she saw her husband dead, amidst her tears and mourning she asked her mother, whether the young Man was there, whom she would give her for a husband.*

4. Mor. *This tale sheweth, how quickly women use to forget their love to their deceased husbands.*

154. Of a Woman that wept for her Lovers departure.

1. A *Dishonest woman wept sore for her sweet-heart, when he went away, whom she had pillaged of almost all his things.*

2. *And when a neighbour asked her, why she* wept so, and would not be comforted; *she said, I do not weep for his departure, but for the Cloak which I have left him.*

3. Mor. *This fable sheweth, that not the lovers, but their goods are beloved by whores.*

155. Of the Flie, which sitting upon a Chariot, said she had raised a dust.

1. C *Hariots, upon which there sat a flie, ran in a race.*

2. *And when there was a* very great dust risen, *both by the* trampling of the horses feet, *and* the rowling of the wheels, *the flie said, What* a mighty dust have I raised?

3. Mor. *This fable belongs to them, who, although they be cowardous,* endeavour to take other mens glory to themselves, by their brag-words.

156. Of the Eel that complained that she was infested more than the Serpent.

1. A *N Eel asked a Serpent, Why seeing they were alike, and a kin, men should rather pursue her than him.*

2. *To whom the Serpent said, because men seldom hurt me, without danger.*

3. Mor. *This fable sheweth, that* they use less to be hurt, who revenge themselves.

157. Of

153. *De Muliere, Virum morientem flente, & Parente eam consolante.*

1. MUlierem adhuc juvenem, cujus *vir animam agebat*, parens consolabatur, dicens, Ne te afflictes, *ne tantopere lugeas*, filia: alium enim virum tibi inveni, isto longe formosiorem, qui *prioris desiderium facilè mitigabit*.

2. At mulier *doloris impatiens* (ut *quæ maritum ardente amore prosequebatur*) non modò *verba parentis non admittebat*, sed intempestivam alterius mariti mentionem acculabat.

3. At ubi maritum defunctum videt, inter lachrymas & luctus parentem interrogat, an adsit juvenis ille quem sibi in virum dare velle se dixerat?

4. *Mor.* Fabula indicat, quàm citò defunctorum maritorum amor ex uxorum animo exidere soleat.

154. *De Muliere amatoris discessum flente.*

1. *MVlier impudica* amatorem suum abeuntem, quem omnibus fere rebus spoliaverat, multis lachrymis prosequebatur.

2. Interrogante autem eam vicina, cur ita *inconsolabiliter fleret*; Non discessum ejus, inquit, sed pallium, quod ei reliqui fleo.

3. *Mor.* Fabula indicat, Non amatores, sed eorum bona à meretricibus amari.

155. *De Musca, quæ quadrigis insidens, pulverem se excitasse dicebat.*

1. QUadrigæ in stadio currebant, quibus musca insidebat.

2. *Maximo* autem *pulvere*, tum *equorum pedum pulsu*, tum *rotarum volutatione, exorto*, dicebat musca, Quàm *magnam vim pulveris* excitavi?

3. *Mor.* Hæc fabula ad eos spectat, qui, cum ignavi sunt, *alienam tamen gloriam suis magnificis verbis in se transferre conantur.*

156. *De Anguilla conquerente, quòd magis quam Serpens infestaretur.*

1. ANguilla interrogabat serpentem, quare, cùm similes essent atque cognati, homines tamen se potius quam illum insequerentur.

2. Cui serpens, Quia rarò, inquit, me lædunt impunè.

3. *Mor.* Hæc fabula indicat, *minus lædi solere, qui se ulciscuntur.*

157. Of the Ass, the Ape, and the Mole.

1. *When the Ass complained, that he wanted horns, and the Ape that she wanted a tail; the Mole said, hold you your tongues, forasmuch as ye may see me* blind.

2. Mor. *This fable belongs to them who are not content with their condition; who, if they did but consider* other mens misfortunes, *would* more patiently endure their own.

158. Of the Sea-men that implored the help of Saints.

1. A *Sea-man that was* overtaken with a sudden and black storm *in the Sea, said to the rest of his fellows, that implored the help of of divers Saints, Ye know not what ye ask.*

2. *For, before that those Saints can go to God for our deliverance, we shall* be overborn with this storm, *that hangs over our heads.*

3. *I think therefore we had best flie to him, who will be able to deliver us from so great evils,* without the help of another.

4. *When therefore they had called upon* God Almighty's help, the storm presently ceased.

5. Mor. *This fable sheweth, where the help of one that is more able can be had, we must not flie to them that are weaker.*

159. Of the Fish, that leaped out of the Frying-pan into the hot Coals.

1. *THE Fish being yet alive, were fried in a frying-pan, with* scalding hot oyl; *whereof one said, Brethren, let us go away hence, lest we perish.*

2. *Then they,* leaping all at once out of the frying-pan, fell upon the burning hot coals.

3. *When therefore they* felt the more smart, *they condemned the counsel which they had taken, saying,* By how much a more cruel death do we now die?

4. Mor. *This fable teacheth us, so to avoid present dangers, that we fall not into greater.*

160. Of the four-footed Beasts that *made a League* with the Fish against the Birds.

1. *THE four-footed beasts, when war was proclaimed against them by the birds,* made a league *with the fish, that by their help they might defend themselves from the fury of the Birds.*

2. *But when they expected their desired succours, the fish said, They could not come to them by land.*

3. *Mor. This fable adviseth us, that* we should not make them our allies, *who,* when need is, cannot come at us.

161. Of

157. *De Asino, Simia & Talpa.*

1. COnquerenti Asino quod cornibus careret, Simia verò quod cauda sibi deesset; Tacere inquit Talpa, cum me *oculis captam* esse videatis.

2. *Mor.* Hæc fabula ad eos pertinet, qui non sunt sua sorte contenti; qui si *aliorum infortunia considerent, æquiore animo tolerarent sua.*

158. *De Nautis, Sanctorum auxilium implorantibus.*

1. NAuta quidam, in mari *subita & ava tempestate deprehensus*, cæteris ejus sociis diversorum divorum auxilium imploratibus, Nescitis, inquit, quid petatis.

2. Ante enim quàm sancti illi ad Deum, pro nostra libertate se conferant, hac *imminente procella obruemur.*

3. Ad eum igitur confugiendum censeo, qui absque *alterius adminiculo* à tantis malis nos poterit liberare.

4. Invocato igitur *Dei omnipotentis auxilio illico procella cessavit.*

5. *Mor.* Fabula indicat, Ubi potentioris auxilium haberi potest, ad imbecilliores non confugiendum.

159. *De Piscibus, è sartagine in prunas desilientibus.*

1. PIsces adhuc vivi in sartagine *ferventi oleo* coquebantur: quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.

2. Tum *omnes pariter è sartagine exilientes, in ardentes prunas decidérunt.*

3. *Majore* igitur *dolore affecti*, damnabant consilium quod ceperant, dicentes, *Quanto atrociori nunc morte perimus?*

4. *Mor.* Hæc nos admonet fabula, ut ita præsentia vitemus pericula nè incidamus in graviora.

160. *De Quadrupedibus*, societatem *adversus Aves cum Piscibus* ineuntibus.

1. QUadrupedes, cum bellum sibi ab avibus esset indictum, cum piscibus *fœdus ineunt*, ut eorum auxilio se ab avium furore tuerentur.

2. Cum autem optata expectarent auxilia, pisces negant se per terram ad eos accedere posse.

3. *Mor.* Hæc nos admonet fabula, nè eos nobis *socios faciamus*, qui, *cum opus sit* nobis, *adesse non possint.*

161. Of the covetous Ambaſſadour, that beguiled the Trumpeters.

1. A *Certain covetous perſon being ſent Ambaſſadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the ſound of their Trumpets, and* their own pockets with his money.

2. *To whom he ſent word, That it* was now no time for muſick: *that* he was in great mourning and ſorrow, *becauſe his Mother was dead.*

3. *The Trumpeters then being* fruſtrated of their expectation, *went away ſorrowfull.*

4. *A friend of the Ambaſſadours hearing of his mourning, comes to him to viſit him, and to comfort him, and* asks him, how long his mother had been dead?

5. It is now forty years ago, *quoth he.*

6. *Then his friend, when he underſtood the Ambaſſadours* witty put off, laughed heartily.

7. Mor. *This fable* belongs to covetous men, *who* ſtrive with all their skill to ſave their money.

162. Of a man that *came to a Cardinal* that was newly created, *to bid him joy.*

1. A Notable merry conceited and jeſting fellow, *hearing that his friend was* preferred to the dignity of a Cardinalſhip, came to him to bid him joy.

2. *Who being* puft up with honour, *and* loth to own his old friend, asked him, who he was?

3. *To whom he, as he was ever ready to bring out his jeſts, ſaid,* I am ſorry for you, *and others that come to ſuch honours as this.*

4. *For as ſoon as ye have* got ſuch places of preferment, *ye loſe your ſight, your hearing and other ſenſes, ſo as ye* can no more diſcern your old friends.

5. Mor. *This fable noteth them, that* being highly promoted, ſlight their old acquaintance.

163. Of a Youth, that mocked at an old Man's crookedneſs.

1. A *Young fellow having eſpied an old man* crooked like a bow that is bent, *asked him if he would ſell him a bow?*

2. *To whom he made anſwer, Haſt thou any need to loſe thy mony?*

3. For, if thou come to my age *Nature will afford thee a Bow without mony.*

4. Mor. *This fable ſheweth, that* the infirmities of old age, *which no body can avoid by living, are not to be laughed at.*

164. Of an old Man that married a young Girl.

1. A *N indiſcreet man being* above threeſcore and ten years of age, *who* till that time *had* continued a batchelour, *had* married a young girl.

2. *To whom, when he could not pay what was due, he uſed to ſay, How badly have I diſpoſed of my life?*

3. For

161 *De Legato avaro tubicines decipiente.*

1. QUidam avarus pro patria Legatus, in aliam urbem profectus erat, cui tubicines præstò affuerunt, ut illius aures tubarum clangore, *loculos autem suos pecuniâ implerent.*

2. Quibus ille renunciari jubet, *non esse nunc locum cantibus*, se *in summo luctu & mœrore constitutum*; matrem enim suam obiisse.

3. Tubicines autem *spe frustrati* & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad eum visendum consolandumque accedit *interrogatque quamdudum mater ejus obiisset?*

5. *Quadraginta jam anni sunt*, inquit.

6. Tunc amicus, intellectâ legati *strophâ*, *in risum effusus est.*

7. *Mor.* Hæc fabula *ad avaros facit*, qui *omni arte student conservare pecuniam.*

162. *De viro, qui* ad Cardinalem *nuper creatum*, gratulandi gratiâ, accessit.

1. VIR *quidam facetus admodum, & urbanus* audiens amicum suum *ad Cardinalatûs dignitatem adsumptum*, ad eum *gratulandi gratiâ accessit.*

2. Qui *honore tumidus, amicum veterem agnoscere dissimulans* quisnam esset, interrogabat.

3. Cui ille (ut erat ad jocos promptus) *Miseresco*, inquit, *tibi* cæterisque qui ad hujusmodi honores perveniunt.

4. Quamprimum enim *dignitates* ejusmodi estis *assecuti*, visum, auditumque & cæteros sensus ita amittitis, ut *pristinos amicos amplius non dignoscatis.*

5. *Mor.* Hæc fabula eos notat, qui *in altum sublati, veteres despiciunt amicitias.*

163. *De Juvene senis curvitatem irridente.*

1. JUvenis quidam conspicatus senem *in arcus tensi similitudinem curvum* interrogavit, An sibi arcum vellet vendere?

2. Cui ille, Ecquid est tibi opus pecuniam amittere?

3. Si enim *ad meam perveneris ætatem*, absque pecunia arcum tibi natura concedet.

4. *Mor.* Hæc fabula indicat, minimè irridenda *vitia senilis ætatis*, quam nemo vivendo effugere potest.

164. *De Sene, puellam in uxorem accipiente.*

1. VIR quidam imprudens *exacto septuagesimo vitæ anno puellam duxerat in uxorem* qui *ad id tempus in cælibatu permansisset.*

2. Cui cum debitum solvere non posset, dicere solebat; Quam malè vitam meam disposui?

3. Juveni

3. *For, I wanted a wife when I was young, and now that I am old, I am wanting to a wife.*

4. Mor. *This fable implyeth, that* all things muſt be done in their ſeaſon.

165. Of the Eagle and the Magpy.

1. A *Magpie petitioned the Eagle, that he would entertain her amongſt his familiars, and thoſe of his houſhold;*

2. *Seeing ſhe deſerved it both for the fineneſs of her body, and for* the nimbleneſs of her tongue, to diſpatch his errands.

3 *To whom the Eagle made anſwer, I ſhould do this, but that I am afraid, leſt thou ſhouldeſt blab abroad by thy talkativeneſs,* all the things that are done under my roof.

4. Mor. *This fable adviſeth us, that* tell-tales *and* pratlers *are not to be kept in our houſe.*

166. Of the Thruſh, that made friendſhip with the Swallow.

1. *THE Thruſh boaſted, that ſhe had* made a League of friendſhip *with the Swallow.*

2. *To whom his dam ſaid, thou art a fool, ſon, if thou think thou canſt live with her, ſeeing ye both uſe to go to ſeveral places.*

3. *For thou art delighted in cold places, and ſhe in warm places.*

4. *Mor. We are adviſed by this fable, that we do not make thoſe our friends, whoſe courſe of life differeth from ours.*

167. Of the Country-man and the Mouſe.

1. *THere was a Country-man that was very poor, but withall ſo* full of his jeſts, *that he would not forget his* natural jeſting humour, *ſo much as in a time of calamity.*

2. *He when he ſaw his farm houſe burning by fire, that was by chance caſt into it, that he thought he ſhould never by any means be able to quench the fire, ſtood looking ſadly upon the houſe on fire.*

3. *In the mean time he eſpied a mouſe, which coming out of the Farm-houſe, avoided the danger as faſt as ever ſhe could.*

4. *The Country-man having* forgot his loſſes, *ran, and catching up the mouſe,* threw her into the middle of the fire, *ſaying,*

5. *Thou ingratefull living Creature, thou haſt dwelt with me in time of proſperity; and now, becauſe my fortune is changed, thou haſt forſaken my farm-houſe.*

6. Mor. *This fable ſheweth, that* they are not true friends, who, when fortune ſmiles upon thee, ſtick to thee; but when all is not well, run faſt away.

168. Of a rich Man and his Servant.

1. *THere was a rich man, that had a Servant of a dull wit, whom he uſed to name the King of Fools.*

2. *He being ſomewhat often vexed at theſe words,* reſolved to come even with his Maſter.

3. *For*

3. Juveni enim mihi uxor deerat; nunc autem senex desum uxori.
4. *Mor.* Hæc fabula innuit, *omnia suo tempore peragenda.*

165. *De Aquila & Pica.*

1. Pica aquilam rogabat, ut se inter suos familiares & domesticos acciperet:
2. Quando id meretur, cùm corporis pulchritudine, tum *ad mandata peragenda linguæ volubilitate.*
3. Cui aquila, Hoc facerem, respondit, ni vererer, nè *quæ intra tegulam fiant*, tuâ loquacitate cuncta efferres.
4. *Mor.* Hæc fabula monet, *linguaces & garrulos* domi non habendos.

166. *De Turdo amicitiam cum Hirundine ineunte.*

1. Gloriabatur turdus, se *amicitiam contraxisse* cum hirundine.
2. Cui mater, stultus es, fili, inquit, si credis cum ea posse convivere, cum uterque vestrum diversa soleant appetere loca.
3. Tu enim frigidis, illa tepidis delectatur locis.
4. *Mor.* Hâc monemur fabella, ne eos nobis faciamus amicos, quorum vita à nostra dissentit.

167. *De Rustico & Mure.*

1. Rusticus quidam erat admodùm pauper; sed *adeo facetus*, ut nè calamitatis quidem tempore *nativi leporis* oblivisceretur.
2. Is cum villam suam casu igne injecto ita ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mœstus spectat incendium.
3. Interim cernit murem quendam, qui villa egressus periculum quàm ocyssimè fugiebat.
4. *Oblitus damnorum* rusticus cucurrit, & murem corripiens, illum *in medium jecit incendium*, dicens,
5. Ingratum animal, tempore felicitatis mecum habitâsti; nunc quia fortuna mutata, est villam meam deseruisti.
6. *Mor.* Fabula indicat, eos *non esse veros amicos, qui arridente fortuna à latere tuo non discedunt: turbata* autem *præcipiti abeunt cursu.*

168. *De Divite quodam & Servo.*

1. Vir erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.
2. Ille his verbis sæpe irritatus, *statuit hero par referre.*

3. Semel

3. *For, one time as he turned to his Master, he said, I would I were the King of Fools.*

4. *For, there should no Empire in the world be more large than mine; and you also should be under my command.*

5. Mor. *The fable signifieth, that all places are full of fools.*

169. Of the City-dogs, that pursued the Country-dog.

1. *A Many City-dogs pursued a Country-dog full-speed, which he ran away from, a long while together, and* durst not fight again.

2. *But when he turned again to them that pursued him, and stood still, and began also* to shew his teeth, *they all stood still as well as he, and none of the City-dogs durst come near him.*

3. *Then a General of an Army, who by chance was there, turning towards his Souldiers, said;*

4. Mor. *Fellow souldiers, this sight puts us in mind, that we should not run away, seeing we see greater dangers are readier to light upon them that run away, than them that fight again.*

170. Of an old Woman, that blamed the Devil.

1. *MEN, for the most part, when any misfortune hath befallen them,* through their own default, *will lay the blame upon fortune or the devil, to excuse themselves,* thus do all men favour themselves.

2. *The Devil taking this ill, when he saw an old woman getting up into a tree, out of which he had foreseen that she would fall, and lay the blame on him, said to witnesses that he had got;*

3. *See that old woman that is getting up into a tree, without any advice of mine, whence I see beforehand, that she is likely to fall.*

4. *Bear witness that I have not perswaded her, that she should climb into it with her shoes on.*

5. *Presently the old woman fell down, and when they asked her, why she got up into the tree with her shoes on, she said, Because the Devil forced me.*

6. *Then the Devil, having brought witnesses, proved that the old woman did it without his counsel.*

7. Mor. *This fable sheweth, that men do not deserve pardon, who blame fortune, or the Devil, when they sin voluntarily.*

171. Of the Tortoise and the Frogs.

1. *A Tortoise having seen the frogs, which lived in the same pool, to be so light and nimble, that they could readily leap whither they listed,* and jump a very great way, *blamed Nature because it had bred him a slow creature, and hindred with a very big burthen, so that he could not readily move himself, and that he was continually born down with a great weight upon him.*

2. *But when he saw the frogs become a prey to the eels, and to be apt to be hurt by every bodies blow, being never so little a one, being somewhat cheered, he said,*

3. *How much better is it to bear a burthen, by which I am defended against all blows, than to undergo so many perils of death?*

4 Mor. *This tale sheweth, that we should not take nature's gifts in bad part,* which

3. Semel enim in herum conversus, utinam, inquit, rex stultorum esſem.

4. In tôto enim terrarum orbe, nullum meo latius esſet imperium; & tu quoque meo subesſes imperio.

5. *Mor.* Fabula significat, omnia plena esſe stultorum.

169. *De Canibus Urbanis, Villaticum insequentibus.*

1. CAnes complures urbani quendam villaticum præcipiti insequebantur cursu, quos diu ille fugit, *nec repugnare ausus est.*

2. At ubi ad insequentes conversus substitit, & *dentes* ipse quoque *ostendere* cœpit, omnes pariter substiterunt, nec aliquis urbanorum appropinquare audebat.

3. Tunc *Imperator exercitûs*, qui forte ibi aderat, ad suos conversus milites,

4. *Mor.* Commilitones, inquit, hoc spectaculum nos admonet, nè fugiamus, cum præsentiora fugientibus, quam repugnantibus, videamus imminere pericula.

170. *De Anu Dæmonem accusante.*

1. VOlunt homines ut plurimum, (quando *sua culpa*, aliquid sibi acciderit adversi) in fortunam, vel in dæmonem culpam conferre, ut se crimine exuant; *adeo omnes sibi indulgent.*

2. Hoc dæmon egrè ferens, càm videret anum quandam, arborem ascendentem, ex quâ illam ruituram, & in se culpam collaturam prævideret, ascitis testibus dixit;

3. Videte anum illam absque meo consilio arborem ascendentem, unde eam casuram esſe prospicio.

4. Estote mihi testes, me ei non suasisse, ut soleata illam arborem ascenderet.

5. Mox anus cecidit, & cum interrogarunt, cur soleata arborem ascendisset, Dæmon inquit, me impulit.

6. Tunc Dæmon, adductis testibus, probavit id ab anu absque suo factum esſe consilio.

7. *Mor.* Fabula indicat homines minime venia dignos, qui cum libere peccent, fortunam vel dæmonem accusant.

171. *De Testudine & Ranis.*

1. TEstudo conspicata ranas, quæ in eodem stagno pascebantur, adeò leves, agilesque, ut facile quolibet prosilirent, & *longissime saltirent*, naturam accusabat, quod se tardum animal, & maximo impeditum onere procreasset, ut neque facile se movere posset, & magna assiduè mole premeretur.

2. At ubi vidit ranas anguillarum escam fieri, cujuscunque vel levissimo ictui obnoxias, aliquantulum recreata, dicebat,

3. Quanto melius est onus, quo ad omnes ictus munita sum, ferre, quam tot mortis subire discrimina?

4. *Mor.* Hæc fabula indicat, ne ægre feramus dona naturæ, *quæ majori nobis,*

which oftentimes are more for our good, than we can be able to imagine.

172. Of the Dormice that would grub up an Oak.

1. *THE Dormice resolved to grub up an Oak (being a tree that bears acorns) with their teeth, that they might have their meat the readier, lest they should be forced to climb up and down so often for a living.*

2. *But one of them, which* was far more ancient, more experienced, and more discreet than the rest *affrighted them from it, saying,*

3. *If we shall now kill her who nourisheth us, who shall afford us and our posterity sustenance* in time to come?

4. Mor. *This fable sheweth, that a wise man ought not only to look at things present, but also to foresee long beforehand things to come.*

173. Of the Dog and his Master.

1. *ONE having a dog, fed him always with his own hand, and let him loose when he was tyed, that the dog might love him the more.*

2. *But he gave order, that his man should tie him up and beat him, that he himself might seem to do the good turns, but his man the bad turns towards him.*

3. *Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Master blamed him, as one that was ungrateful and unmindful of so great kindnesses, because he had run away from him, of whom he had ever been beloved and fed, but never tyed up nor beaten, he answered.*

4. *That which your man doth at your bidding, I think is done by you.*

5. Mor. *This fable sheweth, that they are to be accounted evil doers, that have been the cause of ill turns.*

174. Of the Birds that feared the Beetles.

1. *THE birds were mightily afraid lest the Beetles whom they had heard to have made an abundance of bullets on a dunghill, with a great deal of labour, should kill them with a* Cross bow.

2. *Then said the Sparrow, Do not ye fear.*

3. *For how shall they be able to shoot bullets against us that flie in the air, seeing* they can scarce drag them along the ground with much bearing and lifting.

4. Mor. *This fable admonisheth us, that we should not fear the wealth of those enemies, whom we see to want wit.*

175. Of the Bear and the Bees.

1. *A Bear being stung by a Bee was so enraged, that* he tore all the hives in pieces, *in which the Bees made their honey, with his paws.*

2. *Then all the Bees, as soon as ever they saw their houses to be pulled down, their maintenance to be taken away, and their young ones to be killed,* making a head *set upon the Bear with their stings, & almost killed him.*

3. *Who being* with much adoe got out of their power, *said with himself;*

4. *How much better were it to endure the sting of one bee, than to raise up so many enemies against me by my chasing?*

5. Mor. *This fable implieth, that it is far better sometimes to endure the*

injury

nobis commodo sæpe sunt, quam nos intelligere valeamus.

172. *De Gliribus quercum eruere volentibus.*

1. GLires quercum arborem glandiferam, dentibus eruere destinaverunt: quò paratiorem haberent cibum, ne victûs gratia toties ascendere & descendere cogerentur.

2. Sed quidam ex his, *qui ætate & usu rerum ac prudentia cæteris longe anteibat*, eos absterruit, dicens;

3. Si nutricem nostram nunc interficiemus, quis *futuris annis* nobis ac posteris alimenta præbebit?

4. *Mor.* Fabula hæc monet, virum prudentem debere non modò præsentia intueri, verùm etiam futura longè prospicere.

173. *De Cane & Hero.*

1. CAnem quidam habens, quò magis ab illo diligeretur, semper eum suis pascebat manibus, ligatumque solvebat.

2. Ligari autem, & verberari jubebat à servo: ut beneficia à se, maleficia autem à servo in illum viderentur esse collata.

3. Ægrè autem ferens canis se assiduè ligari, verberarique, aufugit; & cùm increpareturà domino ut ingratus, & tantorum beneficiorum immemor, qui à se fugisset, à quo semper dilectus pastusque fuisset, ligatus autem verberatusque nunquam, respondit.

4. Quod servus tuo jussu facit, à te factum puto.

5. *Mor.* Hæc fabula indicat, eos malefactores habendos, qui maleficiorum causa fuêre.

174. *De Avibus Scarabæos timentibus.*

1. MAgnus timor aves incesserat, nè Scarabæi *arcu pilari* eas occiderent; à quibus magnam pilarum vim in Herquilinio summo labore fabricatam audierant.

2. Tunc passer, Nolite, inquit, expaveſcere.

3. Quomodo enim pilas in nos per aera volantes jacere poterunt, cum eas *per terram magno molimine vix trahant?*

4. *Mor.* Hæc fabula nos admonet, nè hostium opes extimeſcamus, quibus deesse videmus ingenium.

175. *De Urso & Apibus.*

1. URsus *ictus* ab ape tanta ira percitus est, ut *alvearia*, in quibus apes mellificaverunt *tota* unguibus *discerperet.*

2. Tunc apes universæ, cùm domos suas dirui, cibaria auferri, filios necari viderent, *facto impetu*, aculeis ursum invadentes penè necavêre.

3. Qui *ex earum manibus vix elapsus secum* dicebat;

4. Quanto melius erat, apis unius aculeum tolerare, quàm tot in me hostes mea iracundia concitare?

5. *Mor.* Hæc fabula innuit, longè melius interdum esse *injuriam* unius

injury of one, than, whilst we have a desire to punish one, to get our selves many enemies.

176. Of the Fowler and the Chaffinch.

1. THE Fowler had spread nets for birds, *and had scattered* store of meat *for them, in a void place; yet, he took not the birds that came to feed, because* he thought they were but a few.

2. *Which, when they had fed, and flown away, others came to feed, which also by reason of their paucity,* he cared not to take.

3. *This course being kept* for a whole day together, and some coming, and others going, *whilst he always looked for a greater prey; at last it began to draw towards night.*

4. *Then the Fowler having lost his hope of taking many, when now it was time to give over, as he drew up his nets caught one Chaffinch only, which unhappy bird had tarried in the void place.*

5. Mor. *This fable sheweth, that they that will catch all things, are oftentimes scarce able to catch a few things.*

177. Of the Souldier and the two Horses.

1. A *Souldier having a very good horse, bought another,* nothing at all so good as he, *which he kept* more choicely *than the former.*

2. *Then saith the horse thus to the former, Why doth my Master look more carefully after me than thee, seeing I am not to be compared to thee, neither in fineness, nor strength, nor swiftness.*

3. *To whom the other horse said,* This is the nature of men, to be always more kind to new guests.

4. Mor. *This fable sheweth the madness of men, who are wont* to prefer new things before old, *though they be the worse.*

178. Of the Swine and the Dog.

1. A *Swine mocked a* Spaniel, *which* whined, *and* wagg'd the tail at his Master, *who had* taught *him with many blows and* lugs by the ears, to set birds.

2. *To whom the dog said, Thou knowest not, thou fool, thou knowest not, what I have got by those blows.*

3. *For, by means of them,* I eat the most delicate flesh of Partridges and Quails.

4. Mor. *This fable admonisheth us, not* to take our Masters blows unkindly, *which use to be an occasion of many good things to us.*

179. Of the Log that blamed the Oxens slowness.

1. A *Piece of Timber, which was carried in a wain, blamed the Oxen as if they were* slow, saying, Run slow-backs, *for* ye carry but a light load.

2. *To whom the Oxen answered, Thou mockest us,* not knowing what punishment attends thee.

3. *For, we shall presently lay down this load, and then* thou shalt be made to bear, until thou beest broken.

4. *Then the log was sorry, and durst not jeer the oxen any more.*

5. Mor.

sustinere, quàm dum unum punire volumus, *multos* nobis inimicos comparare.

176. *De Aucupe & Fringilla.*

1. AUceps *tetenderat volucribus retia*, *largamque* illis in area *eſcam*, paſcentes tamen aves non capiebat, quia *ſibi videbantur paucæ*.

2. Quibus paſtis, ac avolantibus, aliæ paſtum adveniunt, quas quoque propter paucitatem *capere neglexit*.

2. Hoc per totum diem ordine ſervato, ac *aliis advenientibus, aliis abeuntibus*, illo ſemper majorem prædam expectante, tandem adveſperaſcere cœpit.

4. Tunc auceps amiſsâ ſpe multas capiendi, cum jam *tempus* eſſet *quieſcendi*, attrahens retia, unam tantum fringillam, quæ infelix in area remanſerat, cepit.

5. *Mor.* Hæc fabula indicat, qui omnia comprehendere volunt, ſæpe pauca vix capere poſſe.

177. *De Milite & duobus Equis.*

1. MIles equum habens optimum, emit alium *nequaquam illi bonitate parem*, quem *multo diligentius* quam priorem nutriebat.

2. Tunc priori ſic ait, Cur me dominus quam *te impenſius curat*, cum tibi neque pulchritudine, neque robore, neque velocitate comparandus ſim.

3. Cui ille, *Eſt* hæc, inquit, *hominum natura, ut ſemper in novos hoſpites benigniores ſint.*

4. *Mor.* Hæc fabula indicat hominum amentiam, qui *novâ*, etiam ſi deteriora ſint, ſolent *veteribus anteponere*.

178. *De Sue & Cane.*

1. SUS irridebat *canem odoriſequum*, qui *domino murmure, & cauda adulabatur*, a quo *artem aucupatoriam* multis verberibus, *auriumque vellicationibus* fuerat *inſtructus*.

2. Cui canis, Neſcis, inquit, inſane, neſcis, quæ ex verberibus illis ſum conſecutus.

3. Per ea enim *ſuaviſſimis perdicum coturnicumque carnibus veſcor*.

4. *Mor.* Hæc fabula nos monet, nè *iniquo feramus animo præceptorum verbera*, quæ multorum bonorum cauſa eſſe conſuevêre.

179. *De Trabe, Boum pigritiam increpante.*

1. TRabs quæ curru vehebatur, boves ut *lentulos* increpabat, dicens, *Currite pigri, Onus* enim *leve portatis*.

2. Cui boves, Irrides nos, reſponderunt, *ignoras quæ te pœna maneat*.

3. Onus hoc nos citò deponentes, tum autem *tu quoad rumperis, ſuſtinere cogeris*.

4. Indoluit trabs, nec amplius boves *convitiis laceſſere* auſa eſt.

5. Mor. *This fable adviseth any one, not* to insult over others calamities, *seeing he himself may be made liable to greater.*

180. Of the Linnet and the Boy.

1. A *Linnet being asked by a Boy,* that had made much of her, *and fed her with dainty and store of meat, why she being got out of the cage, would not return again, said, That I may feed my self at my own pleasure, and not at thine.*

2. Mor. *This fable sheweth, that* liberty of life is to be preferred before all delights.

181. Of the Jester and the Bishop.

1. A *Jester coming to a Bishop (that was rich indeed, but covetous withall)* on new years day, *ask'd him* a Piece for a new-years-gift.

2. *The Prelate said,* The fellow was mad, to think, *so much money would* be given him for a new-years-gift.

3. *Then the Jester began to beg a* shilling.

4. *But when he said he thought this too much too, he intreated him to bestow upon him but a* brass farthing.

5. *But when* he could not wring so much as this out of the Bishop, *he said, Reverend Father, do but bestow your Blessing upon me for a new-years gift.*

6. *Then said the Bishop, Kneel down, Son, that I may bless thee.*

7. *But I, quoth the Jester, will have none of that thy so cheap blessing.*

8. *For,* if it were worth a brass farthing, *thou wouldst certainly never give it me.*

9. Mor. *This fable was made against those Bishops and Priests, that esteem riches and wealth more than all the sacred rites and mysteries of the Church.*

182. Of the Howpe, that was unworthily preferred.

1. A *lmost all the birds, being invited to the Eagle's wedding,* took it ill, *that the* Howpe *was preferred before the rest, because* she had a fine crown *and was* decked with changeable-coloured feathers; *whereas she always used to nest amongst dung and filth.*

2. Mor. *This fable* reproveth their folly, *who in honouring men, are wont more* to mind the fineness of their cloaths, and bravery of their beauty, *than their vertues and manners.*

183. Of the Priest and the Pears.

1. A *Greedy Priest travelling forth of his Countrey to a wedding, to which he was invited, found an heap of pears by the way, whereof he meddled not so much as with one, although he was* very hungry.

2. *But rather making a scorn of them,* he pist upon them.

3. *For he was vext, that such meat as this should be offered him upon the way who was going to dainty cheer.*

4. *But when upon the way he met with a* brook, *grown so* big with rain, *that he could not pass it, without the hazard of his life, he resolved to return home again.*

5. *And returning fasting,* he was so very hungry, *that unless he had eaten those*

pears

5. *Mor.* Hæc fabula quemlibet monet, nè *aliorum insultet calamitatibus*, cùm ipsè possit majoribus subjici.

180. *De Carduele & Puero.*

1. CArduelis avis interrogata à puero, *à quo in deliciis habita*, & suavibus & largis cibis nutrita fuerat; cur cavè egressa, regredi nollet: Ut meo, inquit, me arbitratu, non tuo pascere possim.

2. *Mor.* Hæc fabula indicat, *vitæ libertatem cunctis deliciis anteponendam.*

181. *De Scurrâ & Episcopo.*

1. SCurra quidam *Calendis Januarii* ad Episcopum quendam, divitem quidem sed avarum, accedens, *numisma aureum strenæ nomine* petiit.

2. Antistes *insanire hominem* dixit, *qui crederet* tantam pecuniam *sibi in strenam dari.*

3. Tunc scurra *nummum argenteum* efflagitare cœpit.

4. Sed cùm ille hoc quoque nimium sibi videri diceret, *æreum quadrantem*, ut saltem sibi traderet, orabat.

5. Sed cùm *nè hunc quoque posset ab Episcopo extorquere*; Reverende, inquit, pater, saltem benedictione tuâ me pro strenâ imperti.

6. Tunc Episcopus, Flecte, inquit, genua, fili, ut te benedicam.

7. At ego, inquit scurra, benedictionem istam tuam tam vilem nolo.

8. Si enim *nummum æreum valeret*, eam mihi nunquam profectò concederes.

9. *Mor.* Hæc fabula contra eos Episcopos & Sacerdotes confecta est, qui divitias & opes pluris faciunt, quam cuncta Ecclesiæ sacra & mysteria.

182. *De Upupa indignè honorata.*

1. INvitatæ ferè omnes aves ad Aquilæ nuptias, *indignè ferebant upupam* cæteris præferri, *quia coronâ insignis esset*, & *versicoloribus pennis ornata*, cùm semper inter stercora & sordes solita esset volutare.

2. *Mor.* Hæc fabula *stultitiam eorum arguit* qui in hominibus honorandis potius *vestium nitorem*, *præstantiamque formæ*, quàm virtutes moresque soleant *attendere.*

183. *De Sacerdote & Pyris.*

1. SAcerdos quidam gulosus extra patriam ad nuptias proficiscens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, quamvis *magnâ affectus fame.*

2. Quin potius ea ludibrio habens, *lotio conspersit.*

3. Indignabatur enim hujusmodi cibos sibi in itinere offerri qui ad lautas accedebat epulas.

4. Sed cum in itinere *torrentem* quendam ita *imbribus auctum* offendisset, ut sine vitæ periculo eum transire non posset, domum redire constituit.

5. Revertens autem jejunus, *tantâ est oppressus fama*, ut nisi pyra illa quæ

pears, which he had pissed upon (seeing he found nothing else) he had been famished.

6. Mor. This fable teacheth us, that nothing is to be scorned, seeing there is nothing so vile and base, which may not be useful sometimes.

184. Of the Mule and the Horse.

1. A Mule espying a Horse that was fine, with his gold bridle and saddle, and covered with purple trappings, was ready to burst with envy, conceiving him to be happy, that continually ate very good meat, and was handsomly clad: but that himself was unhappy in comparison of him, who being born down with pack saddles, not very well smoothed, was forced to bear very great burdens every day.

2. But when he saw the horse returning from a battle, to have many wounds, he called himself happy, in comparison of his calamity, saying, That it was far better to get a hard living by daily labour, and to be beggerly attired, than after very good and delicate feeding, and so great deckings, to undergo peril of death.

3. Mor. This fable teacheth, that we must not envy Kings and Princes, because they abound in riches and wealth, seeing we may see their life to be subject to far more dangers, than poor mens are.

185. Of the Hog and the Horse.

1. A Hog espying a War-horse that went armed all over to a battle, said, Thou fool, whither dost thou make so much haste? for thou shalt perhaps die in the battle.

2. To whom the horse made answer, A knife shall take away thy life from thee, being fed amongst dirt and filth, when thou shalt have done nothing worthy commendations; but glory shall attend my death.

3. Mor. This fable implyeth, that it is more commendable to die, having done some brave exploits, than to live long, after a base fashion.

186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was never yet caught.

1. A Tanner coming to a Hunter, bought of him the skin of a Bear, and laid down money for it.

2. He said, he had not a Bear's skin for the present, but that he was to go the next day a hunting, and promised, that when he had killed the bear, he would let him have his skin.

3. The Tanner going with the Hunter into the wood, for his mirth sake, got up into a very high tree, that, from thence he might see the fight of the Bear and the Hunter.

4. The Hunter came boldly to the cave, where the Bear lurked, and having put in his dogs, forced him to come out; which after he had avoided the Hunters thrust, threw him all along upon the ground.

5. The Hunter, knowing that this wild beast did not prey upon dead carcasses, stopping his breath, counterfeited himself dead.

6. When the Bear, smelling with his nose put to him, could not perceive him to breathe, either at the nose, or the breast, he went his way from him.

7. When the Tanner saw, that the wild beast was gone away, & that there

was

urina conspersérat comedisset, cum aliud non inveniret, *extinctus fuisset.*

6. *Mor.* Hæc fabula monet, nihil esse contemnendum, cùm *nihil sit tam vile & abjectum, quod aliquando usui esse non possit.*

184. *De Mulo & Equo.*

1. MUlus conspiciens equum *aureo fræno ephippioque insignem, & purpureis opertum phaleris, rumpebatur invidiâ,* illum beatum reputans qui continuè *optimis vescereiur cibis,* & *decoro amicireiur vestitu*; se autem præ illo infelicem, qui *clitellis male dolatis* oppressus, quotidie *maxima onera ferre* cogeretur.

2. At ubi vidit equum è pugnâ redeuntem, *multis affectum vulneribus,* præ illius calamitate se felicem appellabat, longe melius esse dicens, *Quotidiano labore durum victum quæritare* & *turpiter vestiri,* quàm post optimos & delicatos cibos, & tantos ornatus, *mortis adire discrimina.*

3. *Mor.* Hæc fabula monet, regibus & principibus minimè invidendum, quia *divitiis & opibus abundent,* quum vitam eorum longè pluribus periculis quàm pauperum, videamus esse subjectam.

185. *De Porco & Equo.*

1. POrcus conspiciens *equum bellatorem,* qui *cataphractus* ad pugnam prodibat; Stulte, inquit, *quo properas?* In pugnâ enim fortassè morieris.

2. Cui equus, *Tibi inter lutum sordesque impinguato,* quum *nihil dignum laude gesseris,* cultellus adimet vitam; mortem verò meam comitabitur gloria.

3. *Mor.* Hæc fabula innuit, honestius esse *rebus præclare gestis occumbere,* quàm *vitam turpiter actam protrahere.*

186. *De Coriario, emente pellem ursi à Venatore nondum capti.*

1. COriarius ad venatorem accedens, emit ab eo pellem ursi, *pecuniamque pro ea protulit.*

2. Ille sibi *in præsentia* pellem ursi non esse, cæterum postridiè *venatum profecturum; ursoque interfecto, pellem illius ei se daturum professus.*

3. Coriarius *animi gratia* cum venatore in sylvam profectus, *altissimam arborem ascendit,* ut inde ursi venatorisque certamen prospiceret.

4. *Venator intrepidus* ad antrum ubi ursus latebat *profectus,* immissis canibus illum exire compulit, qui evitato venatoris ictu, *cum prostravit humi.*

5. Tunc venator sciens, hanc feram *in cadavera non sævire, anhelitu retento, se mortuum simulabat.*

6. Ursus *naribus admotis olfaciens,* cùm illum nec naso, nec corde spirantem deprehenderet, *abscessit.*

7. Coriarius cùm feram abesse perspiceret, ac *nihil amplius adesse periculi,*

was no more danger, getting himself down out of the tree, *and coming to the Hunter, who durst not get up as yet, he bad him rise.*

8. *And afterwards he asked him, what the Bear* said to him in his ear, *To whom the Hunter said, He advised me, that I should not be willing hence forward to sell a bears skin, except I had first caught him.*

9. Mor. *This fable sheweth,* that uncertain things are not to be accounted for certain.

187. Of the Hermit and the Souldier.

1. AN *Hermit,* a man of a most holy life, *perswaded a Souldier, that at last he would* addict himself to his bodies quiet, *and* consult for the welfare of his soul: *leaving that secular warfare, which few use, without offending God, and endangering their souls.*

2. *To whom the Souldier said, I will do, Father, what you perswade me to.*

3. *For,* the truth is, *that at this time Souldiers can neither* exact *their* pay, *though it be very small; neither can they* plunder abroad.

4. Mor. *This fable sheweth, that many do* abandon vices, *because they can no longer exercise them.*

188. Of the Man and the Wife that had been twice married.

1. A *Man after his Wife was dead, whom he had dearly loved, married another, and she a widow, who continually told him of the vertues and gallant exploits of her former husband; to whom* that he might be even with her, *he also related the* honest behaviour, and excellent chastity *of his deceased wife.*

2. Now on a day, *she being angry with her husband, gave a piece of a Capon, which she had provided for both their suppers, to a poor man that* begged an alms, *saying, I give thee this for my former Husbands souls sake.*

3. *Which the husband hearing, after he had sent for the poor man, he gave him* that which was left of the Capon, *saying, I also give thee this, for the souls sake of my deceased Wife.*

4. *Thus* they *at the last* had nothing to eat for their Supper, *whilst* they desired to do one another a mischief.

5. Mor. *This fable teacheth us, that we must not contest against them,* that are well enough able to revenge themselves.

189. Of the Lyon and the Mouse.

1. A *Lyon being* caught in a snare *in a forest, when he saw himself so intangled* in the net, *that* he thought he could not by all his strength get himself out thence, *intreated a Mouse, that by knawing the snare, he would set him free:* promising, that he would not be unmindfull of so great a courtesie.

2. *Which when the Mouse had readily done, he besought the Lyon, that he would give him his daughter to wife.*

3. *The Lyon did not say nay, that he might* doe his benefactor a kindness.

4. *But the new married bride coming to her husband, when she did not see him, by chance* trode upon him with her foot, and crushed him all to pieces.

5. Mor. *This fable sheweth, that marriages & other fellowships are not to*

be

ex arbore se deducens, & ad venatorem, qui nondum surgere audebat, accedens, illum ut surgeret, monebat.

8. Interrogavit deinde, quid *ad aurem ei* ursus *locutus esset*; Cui Venator, Monuit me, inquit, ne deinceps ursi pellem vendere vellem, nisi eum prius ceperim.

9. *Mor.* Hæc fabula indicat, *incerta pro certis non habenda.*

187. *De Eremita & Milite.*

1. ERemita quidam, *vir sanctissimæ vitæ*, militem hortabatur, ut relicta seculari militia, quam absque Dei offensa, & *animæ discrimine* pauci exercent, tandem *se corporis traderet quieti*, & *animæ consuleret* saluti.

2. Cui miles, Faciam, inquit, quod mones pater.

3. *Verum* enim *est*, quòd hoc tempore milites neque *stipendia exigere* valeant, licèt exigua sint, neque *prædari* possint.

4. *Mor.* Hæc fabula indicat, multos *vitiis renunciare*, quia illa amplius exercere non possunt.

188. *De Viro & Uxore bigamis.*

1. VIR quidam defunctâ uxore quam valdè dilexerat, duxit alteram & ipsam viduam, quæ assiduè ei prioris mariti virtutes, fortiaque facinora objiciebat; cui, *ut par referret*, ipse quoque defunctæ uxoris *mores probatissimos*, pudicitiamque insignem referebat.

2. *Quodam autem die*, viro irato, pauperi *eleemosynam petenti*, partem caponis quam in cœnam utrinsque coxerat, dedit, dicens, Do tibi hoc pro animâ prioris viri.

3. Quod audiens maritus, accersito paupere, *reliquum caponis* dedit, dicens, Et ego quoque do tibi hoc pro animâ uxoris meæ defunctæ.

4. Sic illi, dum *alter alteri nocere cupiunt*, *quid cœnarent* tandem *non habuerunt.*

5. *Mor.* Hæc fabula monet, non esse contra eos pugnandum, qui *se possunt optime vindicare.*

189. *De Leone & Mure.*

1. LEO *laqueo captus* in sylva cùm se ita *irretitum* viderit, ut *nullis viribus se inde posse explicare confideret*, murem rogavit, ut abrolo laqueo eum liberaret, *promittens tanti beneficii se non immemorem futurum.*

2. Quod cum mus promptè feciſſet, leonem rogavit, ut filiam ejus sibi traderet in uxorem.

3. Nec abnuit leo, ut *benefactori suo rem gratam faceret.*

4. Nova autem nupta ad virum veniens, cum eum non videret, casu *illum pede pressit atque contrivit.*

5. *Mor.* Hæc indicat fabula, matrimonia, & cætera consortia improbanda

be liked, which are made by them which are not equals.

190. Of the Elm and the Osier.

1. AN *Elm that grew on the bank of a River, mocked an Osier that was near it, as being* weak and feeble, *because it* was bended at every, even the least, force of water.

2. *But* he set out his own steadiness and strength, in gallant words, *which had for many years endured the daily force of the river, and was* never shaken.

3. *Now the Elm being* one time *broken, with the very great violence of the water, was* hurried along by the waters; *to whom the Osier smiling said, Neighbour,* why dost thou leave me? where is thy valour now?

4. Mor. *This fable signifieth, that they are wiser that* yield to them that are stronger, *than they that being willing to resist* are basely overcome.

191. Of the Wax, that desired to be hard.

1. THE *wax was sorry that it was made soft, and* ready to take impression at every the lightest touch.

2. *And seeing the bricks that were made of clay, a great deal softer than it self, to come to such hardness by the heat of the fire, that they endured many hundred years, it threw it self into the fire that it might get the same hardness.*

3. *But being melted by the fire, it was presently wasted.*

4. Mor. *This fable adviseth us,* that we should not desire that, which Nature hath denied us.

192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. A *Husbandman took it ill that he* tirred the ground *every day, and could not* come to be rich *by continued toil: whereas he saw some Souldiers, who,* in time of wars, *had got such estates, that they went* bravely clad, *and being* fed with good cheer, led a happy life.

2. *When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and* went to be a Souldier; *where,* when his General was worsted, *he not only lost what he had, but also* received many wounds.

3. *Wherefore* misliking the life of a Souldier, *he resolved* to turn Merchant, *as that wherein he thought there was greater gain, and less labour.*

4. *After he had sold his farms there, and when he* had laded his ship with wares, *he* put to Sea.

5. *But when he was in the main Sea, a sudden tempest being raised,* the ship was sunk, and he and the rest that were in her, were lost altogether.

6. Mor. *This tale teacheth us, that* every one ought to be content with his own condition, *seeing that* misery attends every where.

193. Of the Ass and the Jester.

1. AN *Ass* taking it in dudgeon, *that a Jester was had in honour* and finely clad, *because he* let great farts, *went to the Magistrates, desiring that they would not shew less honour to him, than they did to the Jester.*

2. *And*

banda, quæ ab imparibus contrahuntur.

190. *De Ulmo & Silere.*

1. ULmus in ripâ fluminis nata, siler sibi proximum irridebat, ut *debile & invalidum*, quod *ad omnem vel levissimum undarum impetum flecteretur.*

2. *Suam* autem *firmitatem & robur magnificis extollebat verbis*, quod multos annos assiduos amnis impetus *inconcussa* pertulerat.

3. *Semel* autem maximâ undarum violentiâ ulmus pertracta *trahebatur ab aquis*; cui siler ridens, inquit, *Cur me deseris*, vicina? *Ubi est nunc fortitudo tua?*

4. *Mor.* Hæc fabula significat, sapientiores esse qui *potentioribus cedunt*, quàm qui resistere volentes, *turpiter superantur.*

191. *De Cera duritiem appetente.*

1. CEra ingemiscebat se mollem, & *cuicunque levissimo ictui penetrabilem* procreatum.

2. Videns autem lateres ex luteo multò se molliori factos, in tantam duritiem ignis calore perveniisse, ut *multa perdurarent sæcula*, se jecit in ignem ut tandem duritiam consequeretur.

3. Sed statim igne liquefacta consumpta est.

4. *Mor.* Hæc admonet fabula, nè appetamus *quod est nobis naturâ denegatum.*

192. *De Agricola, Militiam & Mercaturam affectante.*

1. AGricola quidam ægrè ferebat, se assiduè *terram volvere*, nec perpetuis laboribus *ad magnas divitias pervenire*; cùm nonnullos viderit milites, qui *actis præliis* ita rem auxerant, ut bene *induti incederent*, & *lautis epulis nutriti beatam agerent vitam.*

2. Venditis igitur ovibus, capris, ac bobus, equos emit & arma, & *in militiam profectus est*; ubi *cùm ab imperatore suo male pugnatum esset*, non solum quæ habebat perdidit, sed etiam *pluribus vulneribus affectus est.*

3. Quare *damnata militia mercaturam exercere* statuit, ut in quâ majus lucrum & minorem laborem existimabat.

4. Prædiis igitur venditis, *cùm navim mercibus implevisset*, *navigare cœperat.*

5. Sed cum in alto esset, subitâ tempestate coortâ, *navis submersa est*, *& ipse cum cæteris qui in ea erant*, *ad unum omnes periere.*

6. *Mor.* Hæc fabula admonet, *quemlibet debere sua sorte esse contentum*, cum *ubique sit parata miseria.*

193. *De Asino & Scurra.*

1. ASinus *indigne ferens* scurram quendam honorari & *pulchris vestibus amictiri*, quia *magnos ventris edebat sonos*, ad magistratus accessit, petens nè se minùs quàm scurram honorari vellent.

2. Et

2. *And when the Magistrates, wondring, asked him why he thought himself so worthy of honour, he said, because he* let *greater* farts *than the jester, and those too* without any stink.

3. Mor. *This fable blames those that* lavish out their money in toys.

194. Of the River, that reviled its own Spring.

1. A *River* reviled *its own Spring, as if it were idle, because it stood unmoveable, and had no fish in it.*

2. *But it* highly commended it self, *because it* bred very good fish, *and crept along the vallies with a pleasing noise.*

3. *The Spring being vex'd against the River, as being ungrateful,* withheld its waters.

4. *Then the River being deprived of its fish, and pleasing noise, vanished away.*

5. Mor. *This fable noteth them, that arrogate the good things that they do to themselves, and do not attribute them to God, from whence, as from a large fountain all our good things come.*

195. Of the wicked man and the Devil.

1. A *Wicked man, after he* had committed a great many villanies, *and was often taken, and* put in close prison, *and* was very narrowly watch'd, *besought a Devil's help, which had often been with him, and helped him out of many dangers.*

2. *At the last, the Devil appeared to him being caught again, and beseeching his wonted help;* having a great bundle of shoes, with the bottoms worn quite out, *upon his shoulders, saying,* Friend, I can help thee no longer.

3. *For I have* travelled up and down *so* many places *hitherto to get thee at liberty, that I have* worn out *all these* shoes, *and* I have no money left, *wherewithall I may be able to get others.*

4. *Wherefore* thou must even perish.

5. Mor. *This fable teacheth us, not to think that our sins shall always be unpunished.*

196. Of the Birds, that would chuse more Kings.

1. *THE Birds held a council about chusing more Kings, forasmuch as the Eagle alone could not rule such great* flocks of Birds.

2. *And* they had done according to their desire, *except they had* forborn *such* a resolution, *by the advice of the Crow.*

3. *Who when she was asked a reason, why she thought more Kings were not to be elected, she said,*

4. *Because* many bags are more hardly filled than one.

5. Mor. *This fable teacheth us, that* it is far better to be governed by one, than by many Princes.

197. Of the Woman, which would die for her Husband.

1. A *Very chast Matron, and* one that loved her Husband very well, was troubled that her Husband was sick, and she took on and sighed; *and that she might testifie her love to her Husband, she besought Death, that if he was about to take her Husband away from her, he would kill her rather than him.*

2. *Amidst*

2. Et cùm magistratus admirantes eum interrogarent, cur se ita honore dignum duceret, Quia, inquit, majores quàm scurra *crepitus ventris emitto*, eosque *absque fœtore*.

3. *Mor.* Hæc fabula eos arguit, qui *in rebus levissimis suas pecunias profundunt*.

194. *De Amne, suum Fontem convitiis lacessente.*

1. AMnis quidam suum Fontem *convitiis lacessebat*, ut inertem, quòd immobilis staret, nec ullos haberet pisces.

2. Se autem *plurimum commendabat*, quòd *optimos crearet pisces*, & per valles blando murmure serperet.

3. Indignatus fons in amnem velut ingratum, *undas repressit*.

4. Tunc amnis, & piscibus, & dulci sono privatus, evanuit.

5. *Mor.* Hac fabula eos notat, qui bona, quæ agunt, sibi arrogant, non Deo attribuunt, à quo ceu à largo fonte nostra bona procedunt.

195. *De Viro maligno & Dæmone.*

1. VIR malignus, cùm *plurima perpetrasset scelera*, & sæpius captus, & *carcere conclusus arctissimè pervigili custodia teneretur*, dæmonis auxilium implorabat, qui sæpenumero illi affuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehensus, & solitum auxilium imploranti, dæmon, *magnum calceorum pertusorum fascem* super humeros habens, apparuit, dicens, Amice, *amplius tibi auxilio esse non possum*.

3. Tot enim *loca* pro te liberando hactenus *peragravi*, ut hos omnes *calceos contriverim*; *nulla* etiam *mihi supersit pecunia*, qua alios valeam comparare.

4. Quare *perendum est tibi*.

5. *Mor.* Hæc admonet fabula, ne existimemus nostra semper impunita fore peccata.

196. *De Avibus, plures Rege eligere volentibus.*

1. AVes consultabant de pluribus regibus eligendis, cùm aquila tantos *volucrum greges* sola regere non posset.

2. *Feciſſentque voto satis* nisi cornicis monitu à tali *consilio destitissent*.

3. Quæ, cum causa rogaretur, cur non plures reges duceret eligendos.

4. Quia *difficilius*, inquit, *plures, quàm unus saccus, implentur*.

5. *Mor.* Hæc fabula docet, *longe melius ab uno, quam à multis principibus gubernari*.

197. *De Muliere, quæ pro viro mori se velle dicebat.*

1. MAtrona quædam *admodum pudica*, & *viri amantissima* ægre *ferebat* maritum adversâ valetudine detineri, *lamentabatur, ingemiscebat*, & ut suum in virum amorem testaretur, rogabat mortem, ut si maritum sibi esset eruptura, se potius quam illum vellet occidere.

2. *Amidst these words, she sees death coming with* a gastly look; *with the fear of whom, she being affrighted, & now* repenting her of her wish, *she said,*

3. It is not I that thou lookest for; *he whom thou art come to kill, hath there in the bed.*

4. Mor. *This fable sheweth, that* no man loveth his friend so well, that wisheth not better to himself, than to another.

198. Of a Young Fellow, that sang at his Mothers burial.

1. A *Man husband* wept and wailed for his deceased wife, *which* was carried out to be buried; *but his son did sing.*

2. *Who when his father blamed him, as if he were* mad, *and* out of his wits, that would sing at his mothers funeral, *wherein he ought to mourn and weep with him*; *he said,*

3. *Father, if you have hired the Priests to sing, why are you angry at* me, that sing for nothing?

4. *To whom his Father said, Thy office and the Priest's is not the same.*

5. Mor. *This fable sheweth that* all things are not seemly for all men.

199. Of the Jealous Husband, that had put his Wife to be looked to.

1. A *Jealous husband had put his wife, whom he had found* to live not very chastly, *to a friend, that he much trusted, to be looked to, having* promised him a great sum of money, *if he would so narrowly watch her, that she could by no means* violate wedlock.

2 *But he, after he had tried a good many days, that this charge was too hard, and* had found his wit to be outvied by the womans wilines, *coming to her husband,* said, That he would no longer take this hard task upon him.

3. *Seeing that* not so much as *Argus* himself, who was all eyes, could keep a woman against her will.

4. *He said moreover, that, If it were a thing must needs be, he had rather carry* a sack full of fleas *every day* for a whole year *together into the Meadow, and by untying the sack to let them feed amongst the grass, and when it grows night, to bring them back again home, than look to a dishonest woman one day.*

5. Mor. *This fable sheweth, that* no keepers are so diligent, that can be able to keep dishonest women.

200. Of the Fellow that refused a Glyster.

1. A *Man, a* German by Nation, one that was very rich, *was sick; to look to whom, a great many Physicians came (for* flies flie together by companies to the Honey) *whereof one amongst other things said, that a* Glyster was necessary, if he would recover.

2. *Which when the man, being never used to this kind of Physick, heard,* falling into a rage, he commanded the Physicians should be packt out of the house.

3. *Saying, that they were mad, who would cure his breech, when his head ached.*

4. Mor. *This fable sheweth, that all things, even those that are wholesome, seem harsh and likely to do hurt,* to them that are not used to them, and have not tried them.

2. Inter hæc verba mortem cernit *horribili aspectu* venientem; cujus timore perterrita, & jam *sui voti pœnitens*,

3. *Non sum ego*, inquit, *quem petis*; jacet ibi in lecto quem occisura venisti.

4. *Mor.* Hæc fabula indicat, *neminem esse adeo amantem amici, qui non malit sibi bene esse quàm alteri.*

198. *De Adolescente in funere Matris canente.*

1. VIR quidam *defunctam uxorem* quæ *ad sepulchrum efferebatur, lachrymis & fletibus prosequebatur*; filius verò ejus canebat.

2. Qui cum à patre increparetur, ut *amens & insanus*, qui in *matris funere cantaret*, cum unà secum mœstus esse & flere deberet, inquit.

3. Pater m', si Sacerdotes ut canerent conduxisti, cur mihi iraseris, *gratis concinenti?*

4. Cui pater, non tuum, inquit, & sacerdotum, est idem officium.

5. *Mor.* Hæc fabula indicat, *Non omnia omnibus esse decora.*

199. *De Viro zelotypo, qui uxorem deberat custodiendam.*

1. VIR zelotypus uxorem, quam *parum pudice vivere* compererat, cuidam amico, cui plurimum fidebat, dederat custodiendam; *ingentem pollicitus pecuniam*, si eam ita diligenter observaret, ut nullo modo *conjugalem violaret copulam.*

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutia muliebris vinci comperisset*, ad maritum accedens *dixit, se amplius nolle hanc tam duram gerere provinciam.*

3. Quandoquidem, *nè* Argus *quidem qui totus oculatus fuit, mulierem invitam possit custodire.*

4. Addidit præterea, si necesse sit, malle se *anno integro saccum plenum pulicibus* quotidie in pratum deferre, solutoque sacco eos inter herbas pascere, vel ereque facto, omnes domum reducere, quàm una die impudicam mulierem servare.

5. *Mor.* Hæc fabula indicat, *nullos custodes ita esse diligentes, qui impudicas mulieres valeant custodire.*

200. *De Viro Clysteria recusante.*

1. VIR quidam *natione Germanus*, *dives admodum*, ægrotabat; ad quem curandum plures accesserunt medici (*ad me* enim *catervatim convolant muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus, si vellet convalescere.*

2. Quod cùm vir, hujusmodi insuetus medicinæ, audiret, *furore percitus medicos domo ejici jubet.*

3. Dicens, Eos esse insanos, qui cum caput sibi doleret, podici vellent mederi.

4. *Mor.* Hæc fabula innuit, Omnia etiam salutaria, *insuetis & inexpertis*, & aspera & obstuta videri.

201. *De*

201. Of the Ass that was sick, and the Wolves that came to visit him.

1. AN *Ass was sick, and a report had gone abroad, that he was like to die shortly.*

2. *Therefore when the Wolves and the Dogs came to visit him, and ask'd of the young one, how his Father did; he made answer* through a creviſe in the door, Better then ye would have me.

3. Mor. *This fable sheweth that many feign that* they are troubled for the death of others, *whom they desire to die quickly.*

202. Of the Nut-tree, the Ass, and the Woman.

1. A *Woman asked a* Nut-tree, *that grew by the way side, which was* beaten with ſtones *by people that passed by, why it was so mad, that by how much the more and greater blows it was beaten with, it would yield by so much the more and better fruit.*

2. *To whom the* Wall-nut-tree *said, Dost thou not remember the Proverb, that saith thus?*

One ſelf-ſame Law doth ſurely bind,
The Nut, the Ass, the Woman kind:
There's none of theſe that rightly does,
Except ſometimes ye give them blows.

3. *Mor. This fable impleth, that men are oftentimes wont* to wound themſelves with their own weapons.

203. Of the Ass that found no end of his labours.

1. AN *Ass was very much grieved in winter time, because he was* too cold, *and* had hard meat of chaff; *wherefore he wished for the* Spring-ſeaſon, *and* the young graſs.

2. *But when the Spring was come, he was forced by his Master, who was a Potter, to carry Potters clay into the yard, and* wood to the oven, *and to carry from thence bricks and gutter tiles, and covering-tiles to ſeveral places; being weary of the Spring, in which he endured ſo much pains.* he looked long for Summer, *that his Master, being hindred with his Harveſt, might then let him reſt.*

3. *But then alſo, when he was compelled to carry the corn unto the barn-floor, and the wheat from thence home, and* had no time for reſt, *he hoped, that* his labours would have an end at leaſt in Autumn.

4. *But* when he law, that there was not then any end of his labours, *forasmuch as wine, and apples and wood, were to be carried every day. he earneſtly* deſired the winter ſnows and froſts *again, that then at leaſt ſome reſt might be granted him, from ſo great labours.*

5. Mor. *This fable sheweth, that there are no times of this preſent life, which are not ſubject to perpetual labours.*

201. *De Asino ægrotante, & Lupis visitantibus.*

1. ASinus ægrotabat, famaque exierat eum citò moriturum.

2. Ad eum igitur visendum cùm lupi canesque venissent, peteréntque à filio, quomodo pater ejus se haberet; ille *per ostii rimulam* respondit; *Melius quam velletis.*

Mor. Hæc indicat fabula, Quòd multi fingunt *molestè ferre mortem aliorum*, quos tamen cupiunt celeriter interire.

202. *De Nuce, Asino, & Muliere.*

1. MUlier quædam interrogabat *nucem*, secus viam natam, quæ à prætereunte populo *jaxis impetebatur*, quare esset ita amens, ut quò pluribus majoribusque verberibus cæderetur, eò plures præstantioresque fructus procrearet?

2. Cui *juglans*, Esne, inquit, proverbii immemor, dicentis?

Nux, Asinus, Mulier, simili sunt lege ligati:
Hæc tria nil recte faciunt, si verbera cessent.

Mor. Hæc fabula innuit, sæpe homines *propriis jaculis se* solere *confodere.*

203. *De Asino, laborum finem non inveniente.*

1. ASinus hyberno tempore plurimùm angebatur, quòd *nimio afficeretur frigore, & durum palearum haberet victum*; quare *vernam temperiem, & teneras herbas* optabat.

2. Sed cum ver advenisset, cogeretúrque à domino, qui figulus erat, argillam in aream, & *lignum ad fornacem*, indeque lateres, imbrices, tegulas, ad diversa loca deferre; pertæsus veris, in quo tot labores tolerabat, *æstatem omnibus votis expectabat*, ut dominus, messe impeditus, eum quiescere pateretur.

3. Sed tunc quoque cum messes in aream, & inde domum triticum ferre compelleretur, *nec quieti sibi locus esset, autumnum saltem laborum finem fore sperabat.*

4. Sed *ubi ne tunc quoque malorum terminum adesse cernebat*, cùm quotidie vinum, poma, ligna portanda essent, rursus *hyemis nives, & glaciem efflagitabat*, ut tunc saltem aliqua sibi requies à tantis laboribus concederetur.

Mor. Hæc fabula indicat, *Nulla esse præsentis vitæ tempora, quæ non perpetuis subjecta sint laboribus.*

204. Of the Mouse, which would make a league of amity with the Cat.

1. *A Many Mice dwelling in the hollow of a wall, beheld a Cat which* sate on a boarded floar, *with her* head hanging down, *and a* serious look.

2. *Then said one of them, This living creature seems to be very kind and mild.*

3. *For he* makes a shew of some holiness by his very look; I will go speak to him, *and* make a perpetual league of amity with him.

4. *Which assoon as he had spoken, and was come nearer, he was caught by the Cat, and worried.*

5. *Then the rest seeing this, said with themselves, Truly we must not,* we must not over-hastily believe the looks of one.

Mor. *This fable implieth, that* men are to be judged, not by the look, but by their works; *forasmuch as* mischievous Wolves do often lurk under a Sheep's skin.

205. Of the Ass, that served an ungratefull Master.

1. *AN Ass, which had served an ungratefull Master many years together,* without stumbling once; *as it came to pass, being* born down with an heavy pack, *and going in* stony uneven way, fell under his burden.

2. *Then his Master being implacable, forced him with many blows to rise, calling him an idle and dull* Animal.

3. *But he, poor Ass, amidst these blows, said with himself, Unhappy I, what an ungratefull Master have I got!*

4. *For although I have served him a long time without offence, yet doth he not* weigh this one slip, with so many my former good turns.

Mor. *This fable was feigned against them, who being* forgetfull of the good turns done them, *do* cruelly punish the least offence *of their benefactor towards them.*

206. Of the Wolf, that perswaded the Porcupine to lay aside his Weapons.

1. *A Wolf that was hungry,* had a mind to set upon a Porcupine, *which yet, because he was* fenced on all sides with prickles, *he durst not set upon.*

2. But having invented a trick *how to destroy him, he began to perswade him, that he would not bear such a load of darts upon his back in time of peace.*

3. *Forasmuch as Archers carried nothing, but when it was just time to fight.*

4. *To whom the* Porcupine *said, We must think it to be always time to fight against a Wolf.*

Mor. *This fable sheweth, that it behoveth a wise man to be always armed against the wiles of his enemies and foes.*

207. Of the Mouse, that set the Kite at liberty.

1. *A Mouse having espied a Kite entangled in the snare of a Fowler, took pity on the bird, though she was her enemy; and having gnawed the bands in pieces,* made way for her to fly away.

2. *The*

204. *De Mure, qui cum Fele amicitiam contrahere volebat.*

1. MUres complures *in cavo parietis* commorantes, contemplabantur felem, quæ in *tabulato, capite demisso* & *tristi vultu*, recumbebat.

2. Tunc unus ex eis, Hoc animal inquit, benignum *admodum* & mite videtur.

3. *Vultu* enim *ipso sanctimoniam quandam præfert; volo ipsum alloqui*; & *cum eo indissolubilem nectere amicitiam.*

4. Quæ cum dixisset, & propius accessisset, à fele captus, & dilaceratus est.

5. Tunc cæteri hoc videntes, secum dicebant; Non est profectò, *nec est vultui temere credendum.*

Mor. Hæc fabula innuit, *Non ex vultu, sed ex operibus, homines judicandos*; cùm *sub ovina pelle sæpe atroces lupi delitescant.*

205. *De Asino, qui Hero ingrato serviebat.*

1. ASinus, qui viro cuidam ingrato multos annos *inoffenso pede* serviebat, semel, ut fit, dum *sarcina pressus esset gravi*, & *salebrosa* incidens *via, sub onere recciderat.*

2. Tunc dominus implacabilis multis verberibus surgere compellebat, pigrum *animal* & ignavum nuncupans.

3. At ille miser inter verbera hæc secum dicebat; Infelix ego, quam ingratum sortitus sum herum!

4. Nam quamvis ei multo tempore sine offensâ servierim, tamen non hoc *unum delictum tot meis pristinis beneficiis compensat.*

Mor. Hæc fabula in eos conficta est, qui *beneficiorum sibi collocatorum immemores*, etiam *minimam* benefactoris sui in se *offensam atroci pœna prosequuntur.*

206. *De Lupo suadente histrici, ut tela deponeret.*

1. LUpus esuriens *in histricem intenderat animum*; quem tamen, quia *sagittis undique munitus erat*, invadere non audebat.

2. *Excogitata* autem eum perdendi *astutia*, illi suadere cœpit, nè pacis tempore tantum telorum onus tergo reportaret.

3. Quandoquidem non aliquid *sagittarii*, nisi cùm prælii tempus instaret, portarent.

4. Cui histrix, Adversus lupum, inquit, semper prælianti tempus esse credendum est.

Mor. Hæc fabula innuit, virum sapientem oportere, adversus inimicorum & hostium fraudes, semper esse munitum.

207. *De Mure, liberante Milvum.*

1. MUS conspicatus milvum laqueo aucupis implicitum, miseratus est avis, quamvis sibi inimicæ, abrosisque dente vinculis, *evolandi viam fecit.*

2. *The Kite being unmindfull of such a great courtesie, when she saw her self loosed, snatched up the Mouse, that suspected no such matter, and pulled her in pieces with her claws and her bill.*

Mor. *This fable sheweth, That wicked men are wont thus to requite those, that do them courtesies.*

208. Of the Snail, that begged of Jupiter, that she might bear her house about with her.

1. *WHen* Jupiter, *from the beginning of the world, bestowed upon every living creature such gifts, as they had desired, the Snail begged of him, that she might carry her house about.*

2. *And when she was asked by* Jupiter, *why she craved such a gift at his hand, which would be heavy and troublesom to her: She said,*

3. *I had rather continually carry such a burden, than not to be able to avoid an ill neighbour when I list.*

Mor. *This fable sheweth, that* the neighbourhood of bad people is to be avoided, whatsoever inconvenience we suffer.

209. Of the Hedge-hog, that thrust the Viper her Host, out of doors.

1. *THE Hedge-hog foreseeing that winter came on, fairly intreated the Viper, that she would grant him room in her hole, against the extremity of the cold.*

2. *Which when she had done, the Hedge-hog* tumbling himself hither and thither, pricked the Viper with the sharpness of his pricks, *and* made her smart grievously.

3. *She* seeing herself to be ill dealt withall, *forasmuch as she entertained the* Hedge-hog on guestwise, *intreated him by fair means, that he would go out, seeing* the place was too narrow for them both.

4. *To whom the Hedge-hog saith,* Let him go forth that cannot abide here.

5. *Wherefore the Viper* perceiving there was no room for him there, departed thence out of his lodging.

Mor. *This fable sheweth, That* they are not to be admitted into our fellowship, that are able to thrust us out.

210. Of the Husbandman, and the Poet.

1. *AN Husband-man came to a Poet, whose land he plowed; and when he had found him alone amongst his books, he asked him, how he could live so alone.*

2. *To whom he said, I have but begun to be alone, since thou camest hither.*

Mor. *This Fable sheweth, That learned men, that are* continually thronged with a company of good scholars, *are then alone, when they are amongst illiterate fellows.*

2. Milvus tanti immemor beneficii, ubi se solutum vidit; murem nil tale suspicantem corripiens, unguibus & rostro laceravit.

Mor. Fabula indicat, malignos viros hujusmodi gratias suis benefactoribus solere rependere.

208. *De Cochlea petente à* Jove, *ut suam domum secum ferre posset.*

1. CUM *Jupiter* ab exordio mundi singulis animalibus munera, quæ petiissent, elargiretur, cochlea ab eo petiit, ut domum suam posset circumferre.

2. Interrogata à *Jove*, quare tale ab eo munus expoſceret, quod illi grave & molestum futurum erat;

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cùm mihi libuerit, malum vicinum non posse vitare.

Mor. Fabula indicat, *Malorum vicinitatem omni commodo fugiendam.*

209. *De Herinaceo, Viperam hospitem ejiciente.*

1. HErinaceus hyemem adventare præsentiens, blandè viperam rogavit, ut in propriâ illius cavernâ adversus vim frigoris locum sibi concederet.

2. Quòd cum illa feciſſet, herinaceus *huc atque illuc se pervolvens, ſpinarum acumine viperam pungebat, & vehementi dolore torquebat.*

3. Illa *male secum actum videns*, quando *herinaceum ſuſcepit hospitio*, blandis eum verbis, ut exiret, orabat; quandoquidem *locus domûs eſſet nimis angustus.*

4. Cui Herinaceus, *Exeat*, inquit, *qui hîc manere non poteſt.*

5. Quare Vipera, *ſemiens ſibi locum ibi non eſſe*, illinc *ceſſit hospitio.*

Mor. Fabula indicat, eos *in conſortia non admittendos, qui nos poſſint ejicere.*

210. *De Agricolâ quodam, & Poetâ.*

1. AGricola quidam ad Poetam accedens, cujus agros colebat, cùm eum inter libros solum offendisset, interrogavit eum, quo pacto ita solus vivere posset.

2. Cui ille, Solus, inquit, tantùm esse cœpi, postquam te huc contulisti.

Mor. Hæc indicat Fabula, Eruditos viros, qui *doctiſſimorum virorum turba continuò ſtipantur*, tunc solos esse, cùm inter *illiteratos homines* fuerint.

211. Of the Wolf that was clad with a Sheeps' skin, which worried the Flock.

1. A *Wolf being* cloathed in a sheep's skin, *put himself amongst a flock of sheep, and killed every day one of them; which when the shepherd had taken notice of, he hanged him in a very high tree.*

2. *And when the other Shepherds asked him, why he hanged a sheep, he said,*

3. *The skin is indeed a sheep's skin, as you see; but the works were a wolve's works.*

Mor. *This fable sheweth, that men are not to be judged by their habit, but by their works*; because many do wolve's works under sheep's cloaths.

212. Of the Father, that in vain perswaded his Son to virtue.

1. A *Father perswaded his Son at large, as one that was* given to vice, *that leaving that vitious course he would* attend upon virtue, *which would bring him commendation and credit.*

2. *To whom the son said, Father, you perswade me in vain to do these things.*

3. *For I have heard many preachers, (as folks say) who perswaded to a virtuous course better than you, and yet I never followed their admonitions.*

Mor. *This fable sheweth, that* men of a wicked disposition, will forsake vice at no bodies perswasion.

213. Of the Dog that kill'd his Masters Sheep, who hanged him for it.

1. A *Shepherd had* committed his Sheep to his Dog to keep, *feeding him with very good meat.*

2. *But he oftentimes killed one sheep or other.*

3. *Which when the shepherd had minded, he took his dog, and* would needs kill him.

4. *To whom the dog said, Why do you desire to kill me? I am one of your houshold: rather kill the wolf, which continually layes wait about your sheepfold.*

5. *Nay, quoth the Shepherd,* I think thou deservest death more than the wolf.

6. *For he doth openly profess himself my enemy; but thou continually lessenest my flock, under a shew of friendship.*

Mor. *This fable sheweth, that they are far more to be punished, who do us hurt under a shew of friendship, than they that openly profess themselves our enemies.*

214. Of the Ram, that fought with a Bull.

1. *There was* a Ram *among* the sheep, that had such a strong head and horns, *that he quickly and easily overcame the other Rams.*

2. *Wherefore when he found no Ram more, that durst withstand him, as he ran against him,* being puft up with often victories, *he was so bold as* to dare a Bull to fight with him.

3. *But* at the first push, *when he had* butted *against the* Bulls forehead, *he was beaten back with such a* cruel blow, *that being almost dead, he said these words.*

4. Foo

211. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. LUpus, *Ovis pelle induitus*, ovium se immiscuit gregi, quotidieque aliquam ex eis occidebat; quod cùm pastor animadvertisset, illum in altissimâ arbore suspendit.

2. Interrogantibus autem cæteris pastoribus, cur ovem suspendisset, aiebat;

3. Pellis quidem, ut videtis, est ovis; opera autem erant lupi.

Mor. Hæc indicat fabula, Homines non ex habitu, sed ex operibus judicandos, quoniam *multi sub vestimentis ovium, lupina faciunt opera.*

212. *De Patre, Filium ad virtutes frustrà hortante.*

1. PAter quidam filium, ut *vitiis deditum*, multis hortabatur verbis, ut, derelicta vitiorum via, *virtutibus invigilaret*, quæ ei laudem & decus erat parituræ.

2. Cui filius, Frustra, inquit, pater, ad hæc facienda hortaris.

3. Multos enim prædicatores, ut aiunt, audivi, qui longè te melius ad virtutum hortabantur viam, nunquam tamen eorum admonitionibus obsecutus sum.

Mor. Hæc fabula indicat, *Viros malignæ naturæ nullius hortatu à vitiis velle discedere.*

213. *De Cane, Oves Domini sub occidente, à quo suspensus est.*

1. PAstor quidam *cani oves* suas *dederat custodiendas*, optimis illum pascens cibis.

2. At ille sæpe aliquam ovem occidebat.

3. Quod cùm pastor animadvertisset, canem capiens, *eam volebat occidere.*

3. Cui canis, Quid me, inquit, perdere cupis? Sum unus ex domesticis tuis; interfice potius lupum, qui continuò tuo insidiatur ovili.

5. *Imò*, inquit Pastor, *Te quam lupum morte dignum magis puto.*

6. Ille enim palàm se meum hostem profitetur; tu verò sub amicitiæ specie quotidie meum imminuis gregem.

Mor. Hæc innuit fabula, longè magis puniendos, qui sub amicitiæ specie nos lædunt, quàm qui apertè se nostros inimicos profitentur.

214. *De Ariete, cum Tauro pugnante.*

1. ARies quidam inter *lanigeros greges* erat *tanta cornuum & capitis firmitate*, ut cæteros arietes statim facilèque superarer.

2. Quare cum nullum amplius arietem inveniret, qui occursanti sibi auderet obsistere, *Crebris elatus victoriis, taurum ausus est ad certamen provocare.*

3. Sed *primo congressu*, cum in *taurinam frontem arietasset*, tam atroci *ictu* repercussus est, ut fere moriens hæc diceret;

4. Fool that I am, what have I done? *Why durst I provoke such a potent adversary, to whom nature hath made me unequal?*

Mor. *This fable sheweth, that* we must not strive with them that are more powerfull.

215. Of the Widow, and the green Ass.

1. A *widow* loathing a single kind of life, had a mind to marry; *but she durst not, being afraid of the jeering of the common sort, which use* to rail upon them that marry twice.

2. *But her* Gossip *shewed her, how the peoples words were to be slighted, by this trick.*

3. *For she gave order, that a white Ass that the widow had, should be painted green, and led about* through all the streets of the City.

4. *Which whilst it was done,* all folks were so taken with admiration at the first, *that not onely children, but also old people,* being moved with this unusual matter, *accompanied the Ass, to satisfie their mind.*

5. *Afterwards, when this kind of beast was every day led through the City, they gave over wondring.*

6. *In like manner, quoth her Gossip to the widow, it will befall you.*

7. *For if you take a husband, you will be the peoples talk for some few days, but afterwards* this talk will be husht.

Mor. *This fable sheweth, that there is nothing so much worthy admiration, which,* in continuance of time, *doth not cease to be a wonder.*

216. Of the Eagle, that snatcht away the Conies young ones.

1. A *N Eagle having set her nest in a very high tree, had snatch'd away* a Conies young ones, *which fed not far from thence, for prey for her own young; whom the Cony intreated with fair words, that she would vouchsafe to give her her young ones again.*

2. *But she supposing her to be a feeble and terrestrial creature, and* unable to do her *any hurt,* made no scruple *to pull them in pieces with her tallons, in the sight of their dam, and to lay them before her young to be eaten.*

3. *Then the Cony, being vexed at the death of her young ones, did not suffer this wrong to go unpunished.*

4. *For she* dig'd up the tree, *that bare the nest,* by the roots, *which falling down with a small blast of wind, threw the Eagle's young ones that were yet* unfledg'd and unable to flie, *down upon the ground; which being eaten up by the wild beasts, afforded the Cony* great ease of her sorrow.

Mor. *This fable sheweth, that no man* trusting to his own greatness, *ought to despise those that are weaker, seeing the weaker sometimes revenge the wrongs of them that are stronger.*

217. Of the Pyke, a River-fish, that desired to be King of the Sea.

1. *There was a Pyke in the River, that exceeded all the fish of that River in fairness, greatness, and strength.*

2. *Whereupon they all admired him, and* gave him the greatest honour that could be, *as if he were a King.*

3. *Where-*

4. *Stultus ego, quid egi?* Cur tam potentem adversarium ausus sum lacessere, cui me imparem creavit natura?

Mor. Fabula indicat, *Cum potentioribus non esse certandum.*

215. *De Viduâ, & Asino viridi.*

1. VIdua quædam *cælibatum exosa, nubere cupiebat*; sed non audebat, verita vulgi irrisiones, qui *maledictis* eas solent *incessere*, quæ *ad secundas transeunt nuptias.*

2. Sed *Commater* ejus, quam contemnendæ essent populi voces, hac arte monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depingi, & *per omnes urbis vicos* circumduci.

4. Quod dum fieret, *tanta admiratio ab initio omnes invaserat*, ut non solum pueri, verùm etiam senes *hac re insolitâ moti*, asinum animi gratiâ comitarentur.

5. Deinde cùm hujusmodi animal quotidiè per urbem duceretur, desierunt admirari.

6. Itidem, inquit ad viduam commater, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde *hic sermo conticesceret.*

Mor. Hæc fabula indicat, nullam rem esse tantâ dignam admiratione, quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilâ, filios cuniculi rapiente.*

1. AQuila in altissimâ arbore nidulata *catulos cuniculi*, qui non longe illinc pascebantur, in escam pullorum suorum rapuerat; quam cuniculus blandis orabat verbis, ut suos sibi filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & *ad sibi nocendum impotens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis suis epulandos opponere, *non dubitavit.*

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minimè impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitus effodit*; quæ levi impulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres* in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo præbuerunt.

Mor. Hæc indicat fabula, Neminem *potentia sua fretum* imbecilliores debere despicere, cùm aliquando infirmiores potentiorum injurias ulciscantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. LUpus piscis erat in amne quodam, qui pulchritudine, magnitudine, ac robore cæteros ejusdem fluminis pisces excedebat.

2. Unde cuncti eum admirabantur, & tanquam regem, *præcipuo prosequebantur honore.*

3. Quare

3. *Wherefore* being grown proud, *he began to desire greater command.*

4. *Having therefore left the River, in which he had reigned many years, he went into the Sea, to challenge the command thereof to himself.*

5. *But meeting with a Dolphin of a wonderfull greatness, which bare all the sway in it, he was so pursued by him, that as he fled away,* he had much ado to get into the mouth of the river, *from whence he durst not any more go forth.*

Mor. *This Fable admonisheth us, that being content with our own things, we should not desire those, that are far greater than our strength.*

218. Of the Sheep, that railed upon the Shepherd.

1. A *Sheep* railed upon a Shepherd, *because he being not content with the milk, which he milkt from her for his own use, and the use of his children, did moreover* bare her of her fleece.

2. *Then the Shepherd being angry,* drayled her young one to death.

3. *Canst thou, quoth the sheep, do any thing worse to me?*

4. *I can kill thee, quoth the Shepherd, and throw thy carcase to be eaten by wolves and dogs.*

5. *Then the sheep was silent, fearing yet greater mischiefs.*

Mor. *This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able* to bring greater punishments upon them, *both when they are alive, and when they are dead.*

219. Of the Waggoner, and the Waggon-wheel that whined.

1. THE *Waggoner asked the Waggon, why that wheel which was the worse whined, seeing the other did not so.*

2. *To whom the waggon said,* Sick folks are always wont to be peevish, and full of complaint.

Mor. *This fable sheweth, that* miseries are wont always to make men complain.

220. Of the Man, that would trie his Friends.

1. A *Man that was very rich and liberal, had* a great abundance of friends, *whom he often invited to supper, unto which they came very willingly.*

2. *Now being desirous to try, whether they would be faithfull unto him in toyl and danger, he called them all together, saying, that* there were enemies risen up against him, *whom he was resolved to go kill.*

3. *Wherefore they should* take up arms, *and go with him, that they might revenge the wrongs that were offered him.*

4. *Then they all, saving two, began to excuse themselves.*

5. *Wherefore he shook off all the rest, and reckoned those two only as his friends, whom he ever after* loved entirely.

Mor. *This fable sheweth, that* Adversity is the best tryal of Friendship.

3. Quare *in superbiam elatus*, majorem principatum cœpit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingressus est mare, ut ejus regnum sibi vindicaret.

5. Sed offendens Delphinum miræ magnitudinis, qui in illo regnabat, ita ab illo insectatus est, ut aufugiens *vix amnis ostium ingrederetur*; unde ampliùs non ausus est exire.

Mor. Hæc fabula nos admonet, ut rebus nostris contenti, ea non appetamus, quæ nostris viribus sunt longè majora.

218. *De Ove, Pastori convitiante.*

1. OVis *convitiabatur pastori*, quòd non contentus lacte, quod in usum suum filiorumque ab ea mulgebat, insuper illam *vellere denudaret*.

2. Tunc pastor iratus, *filium ejus trahebat ad mortem*.

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit pastor, occidam, & lupis canibusque projiciam devorandam.

5. Siluit ovis, majora adhuc mala formidans.

Mor. Hæc fabula indicat, non debere homines in Deum excandescere, si divitias & filios ipsis permittat auferri; cum etiam *majora* & viventibus & mortuis possit *inferre supplicia*.

219. *De Aurigâ, & Rotâ currûs stridente.*

1. AUriga interrogabat currum, quare rota, quæ erat deterior, strideret; cùm cæteræ idem non facerent.

2. Cui currus, *Ægroti*, inquit, *semper morosi, & queruli esse consueverunt*.

Mor. Hæc fabula indicat, *mala solere homines ad querimoniam semper impellere*.

220. *De Viro, amicos experire volente.*

1 VIR quidam, dives admodum & liberalis, *magnam habebat amicorum copiam*, quos ad cœnam sæpissimè invitabat, ad quam libentissimè accedebant.

2. Volens autem experiri, an in laboribus & periculis sibi fideles essent, omnes pariter convocavit, dicens *obortos sibi inimicos*, ad quos perdendos ire statuerat.

3. Quare *correptis armis* secum irent, ut illatas sibi ulcisceretur injurias.

4. Tum omnes, præter duos, sese excusare cœperunt.

5. Cæteris igitur repudiatis, illos tantùm duos in amicorum numero habuit, quos deinde *singulari amore prosecutus est*.

Mor. Hæc fabula indicat, *Adversam fortunam amicitiæ experimentum esse quam optimum*.

221. De

221. Of the Fox, that commended Hares-flesh to the Dog.

1. *When a Fox was made to run for it by a Dog, and was just ready to be catch'd, and knew that he could find no other way to escape, he said, O dog, why dost thou desire to kill me, whose flesh can do thee no service?*

2. *Catch thas hare rather, (for there was a Hare not far off) whose flesh folks say, is very sweet.*

3. *The dog therefore being counselled by the fox, letting the fox alone,* ran after the Hare, *which nevertheless he could not catch, by reason of her* incredible swiftness.

4. *A few days after, the hare meeting the fox, blamed him very much, (for she had heard his words) because he had discovered her to the dog.*

5. *To whom the fox made answer, Why dost thou blame me, Hare, seeing I commended thee so much? what wouldst thou say, if I should have discommended thee?*

Mor. *This fable sheweth, that* many men under a shew of commendation, do plot destruction to others.

222. Of the Hare that begged craftiness, and of the Fox that begged speed, of *Jupiter*.

1. *THE Hare and the Fox begged of* Jupiter, *the one, that he would add speed to his craftiness; the other, that he would add craftiness to her swiftness.*

2. *To whom* Jupiter *made this answer, We have freely bestowed gifts upon every several creature, out of our most bountifull bosom, from the beginning of the world.*

3. *But,* to have given all to one, had been a wrong to others.

Mor. *This fable sheweth, that God hath bestowed his gifts upon every one with such* an even hand, *that* every one ought to be content with his own share.

223. Of the Horse, that was unhandsome, but swift; and of the others that mocked him.

1. *A Many horses were brought to the Circensian race, all very* finely trapped, *but one, which the others mocked as unhandsom, and unfit for such a race, and they thought he would never win.*

2. *But when the time to run came, and they all* set out from the lists, *at the sound of a trumpet, which was given; then it appeared at the last, how much he, that was jeered a little before, exceeded the rest in swiftness.*

3. *For having left all the other a great way behind him,* he bare the bell away.

Mor. *This fable signifieth, that men are to be judged, not by their habit, but by their virtue.*

224. Of the Country-fellow, that was suffered to come to a Lawyer, by the bleating of a Kid.

1. *A Country-man* being in a great suit, *came to a Lawyer, that he might get out of it,* having him for his Counsel.

2. *But he being* hindred with other business, had one tell him, that he could not now be at leisure for him; *wherefore he should* go away, and come again another time.

3. *The*

221. *De Vulpe, carnem Leporis Cani laudante.*

1. VUlpes cùm fugaretur à cane, & jamjam esset capienda, nec ullam aliam evadendi viam invenire se posse cognosceret; Quid me, inquit, ô canis, perdere cupis, cujus caro *tibi usui esse non potest?*

2. Cape potiùs leporem illum (non procul enim lepus aberat) cujus carnem suavissimam mortales esse commemorant.

3. Canis igitur motus consilio vulpis, omissâ vulpe, *leporem insecutus est*, quem tamen ob *incredibilem* ejus *velocitatem* capere non potuit.

4. Paucis post diebus lepus conveniens vulpem, vehementer eam accusabat (verba enim ejus audierat) quòd se cani demonstrâsset.

5. Cui vulpes; Quid me accusas, lepus, quum tantopere te laudavi? Quid diceres, si te vituperassem?

Mor. Hæc fabula indicat, *multos mortales sub laudationis specie aliis perniciem machinari.*

222. *De Lepore calliditatem, & Vulpe celeritatem à* Jove petentibus.

1. LEpus & Vulpes à *Jove petebant*, hæc, ut calliditati suæ pedum celeritatem; ille, ut velocitati suæ calliditatem adjungeret.

2. Quibus *Jupiter* ita respondit; Ab origine mundi è sinu nostro liberalissimo singulis animantibus sua munera sumus elargiti.

3. *Uni* autem *omnia dedisse aliorum fuisset injuria.*

Mor. Hæc indicat fabula, Deum singulis sua munera, ita esse *æquali lance* largitum, *ut quisque esse debeat sua sorte* contentus.

223. *De Equo inculto, sed veloci; & cæteris eum irridentibus.*

1. EQui complures ad Circenses ludos fuerant adducti, pulcherrimis *phalaris ornati*, præter unum quem cæteri incultum, & ad hujusmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ signo cuncti *carceribus exiluere*, tum demum immotuit, quantò hic paulò ante irrisus cæteros velocitate superaret.

3. Omnibus enim aliis post se longo intervallo relictis *palmam assecutus est.*

Mor. Fabula significat, non ex habitu, sed ex virtute, homines judicandos.

224. *De Rustico, per vocem hœdi, ad Jurisconsultum admisso.*

1. RUsticus quidam, *gravi lite implicitus*, ad quendam Jurisconsultum accesserat, ut *eo patrono* sese explicaret.

2. At ille *aliis negotiis impeditus, renunciari jubet, se non posse nunc illi vacare: quare abiret, alias rediturus.*

3. Rusti-

3. *The Country-man, who relied very much upon him, as* an old and trusty friend, *coming often again, was never let in.*

4. *At the last he carried a sucking and fat Kid with him, and stood* before the *Lawyers* door, *and* pinching the Kid, made it bleat.

5. *The Porter, who,* according to his Masters order, *used quickly to let in those that brought presents, when he heard the Kid's bleating, opened the gate presently, and bad the man come in.*

6. *Then the Country-man turning him to the Kid, said, I thank thee good Kid, that* hast made me such easie entrance.

Mor. *This fable sheweth,* that no things are so hard and difficult, but presents can make them open.

225. Of an old Man, that stoned a young fellow down, that stole his Apples.

1. *AN old man* intreated *a young fellow, that stole his apples,* in fair terms, *that he would come down out of the tree, and that he would not carry away his goods.*

2. *But when he* talked to no purpose, *because the young fellow scorn'd his age and his words, he said, I hear, that there is some vertue not only in words, but also in herbs.*

3. *He began therefore to pull grass, and throw it at him.*

4. *Which when the young fellow saw,* he laughed exceedingly, *and thought the old man doted, who thought, he could beat him down out of the tree with grass.*

5. *Then the old man desiring to try all ways, said, Seeing the power of words and of herbs can do no good against him that stealeth my goods,* I will try what I can do with stones, *in which also, they say, there is some vertue.*

6. *And throwing the stones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.*

Mor. *This fable sheweth, that a wise man must first try every thing, before he* make use of arms to help himself withall.

226. Of the Nightingale, that promised the Hawk a Song for her life.

1. *A Nightingale being caught by an hungry Hawk, when she perceived she should presently be eaten up by him, intreated him fairly, that he would let her go,* promising that she would make him a huge requital, for such a great courtesie.

2. *And when the Hawk asked her, what requital she could make him; she said,* I will please thy ears with sweet songs.

3. *But I, quoth the Hawk,* had rather thou shouldest please my belly.

4. *For I can live without thy songs, but not without meat.*

Mor. *This fable implieth, that* profitable things are to be preferred before those that are pleasant.

227. Of

3. Rusticus, qui huic ut *veteri fidoque amico* plurimum fidebat, sæpius rediens, nunquam admissus est.

4. Tandem hœdum adhuc lactantem & pinguem secum deferens, ante ædes jurisperiti stabat, & *hœdum vellicans, illum balare cogebat.*

5. Janitor, qui *ex præcepto heri*, dona portantes admittere solebat, auditâ hœdi voce, januam illicò aperiens, hominem introire jubet.

6. Tunc rusticus, ad hœdum conversus; Gratias, inquit, ago, hœdule mi, qui tam *faciles mihi has efficisti fores.*

Mor. Fabula indicat, *Nullas res tam duras difficilesque esse, quas munera* non *aperiant.*

225. *De sene juvenem, poma sibi surripientem, saxis dejiciente.*

1. SEnex quidam juvenem sibi poma surripientem *blandis orabat verbis*, ut ex arbore descenderet, nec res suas vellet auferre.

2. Sed cùm *incassum verba funderet*, juvene ejus ætatem ac verba contemnente, Non in verbis tantùm, inquit, verùm etiam in herbis sudio esse virtutem.

3. Herbas igitur vellere, & in illum jacere cœpit.

4. Quod juvenis conspicatus, *in vehementem risum effusus est*, & senem delirare arbitrabatur, qui crederet eum ex arbore herbis posse depellere.

5. Tunc senex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adversus raptorem mearum rerum nullæ sunt, *lapidibus agam*, in quibus quoque dicunt esse virtutem.

6. Lapidesque quibus gremium impleverat, in juvenem jaciens, illum descendere & abire coëgit.

Mor. Hæc fabula indicat, Omnia prius sapienti tentanda, quàm *ad armorum confugiatur auxilium.*

226. *De Luscinià, cantum accipitri pro vitâ policente.*

1. LUscinià ab accipitre famelico comprehensâ, cùm modò se ab eo devorandum esse intelligeret, blandè eum rogabat, ut se demitteret, *policita, pro tanto beneficio ingentem mercedem sese recepturam.*

2. Cùm autem accipiter eam interrogaret, quid gratiæ sibi referre posset? *Aures*, inquit, *tuas mellifluis cantibus demulcebo.*

3. At ego, inquit accipiter, *malo mihi ventrem demulceas.*

4. Sine tuis enim cantibus vivere; sine cibo, non possum.

Mor. Hæc fabula innuit, *Utilia jucundis anteponenda.*

227. Of the Lion, that chose the Hog for his Companion.

1. *When the Lion was* minded to get him some companions, *and many living creatures wished* to bear him company, *and* beg'd hard for it; *scorning all the rest, he would only make an association with the Hog.*

2. *And being asked a reason, he answered, Because this living creature is so faithfull, that he will never leave his friends and allies,* although in never so great danger.

Mor. *This Fable sheweth, That their friendship is to be desired, that do not* shrink back from affording relief, *in time of adversity.*

228. Of the Gnat, that beg'd meat and lodging of a Bee.

1. A *Gnat in winter-time,* when she thought she should be like to die for hunger and cold, *went to* the hives of Bees, *and* begged meat and lodging *of them.*

2. *Which if she could but get of them, she promised, that she would* teach *their children* musick.

3. *Then said a Bee to her, But I had rather my children should learn my trade, which can* shield *them* from the danger of hunger and cold.

Mor. *This Fable admonisheth us,* To bring up our Children in those Trades, that are able to shield them from Poverty.

229. Of an Ass that was the Trumpeter, and a Hare that was the Letter-Post.

1. THE *Lion,* the King of Beasts, *being to fight against the Birds,* set his forces in array.

2. *And being asked by the Bear, what the Asses idleness, or the Hares fearfulness, (whom he saw to be there amongst other souldiers)* could avail him towards the victory, *he answered;*

3. *The Ass will call on my Souldiers to fight, with the sound of the trumpet; and the Hare will* serve for a Letter-Post, *because of the swiftness of her feet.*

Mor. *This Fable signifieth, That* no body is so contemptible, but may do us good in some thing or other.

230. Of the Hawks, that fell out among themselves, which the Pigeons made friends.

1. THE *Hawks being at odds one with another, fought every day: and* being busied with their own quarrels, *they did not trouble other birds.*

2. *The Pigeons being sorry for their hap, made them friends, by sending Ambassadors.*

3. *But they, assoon as they were made friends amongst themselves, did not forbear to vex and kill the other weaker birds, and especially the Pigeons.*

4. *Then said the Pigeons amongst themselves, How much better for us was the Hawks falling out, than their agreement!*

Mor. *This Fable teacheth us, that* the factions *of bad* citizens *amongst themselves, are rather to be cherished than extinguished,* that they may let honest men live quietly, *whilst* they fall to drawing of swords amongst themselves.

231. Of

227. *De Leone, Porcum sibi socium eligente.*

1. LEO cùm *socios adsciscere sibi* vellet, multaque animalia *sese illi adjungere* optarent, idque *precibus & votis exposcerent*; Cæteris spretis, cum porco solùm societatem voluit inire.

2. Rogatus autem causam, respondit, Quia hoc animal adeò fidum est, ut amicos & socios suos in nullo *quantumvis magno discrimine* unquam relinquat.

Mor. Hæc fabula docet, eorum amicitiam appetendam, qui adversitatis tempore à *præstando auxilio non referunt pedem.*

228. *De Culice, cibum & hospitium ab Ape petente.*

1. CUlex hyberno tempore, *cum fame, & frigore se periturum conjiceret*, ad *apum* accessit *alvearia*, ab eis *cibum & hospitium petens.*

2. Quæ si ab eis fuisset consecutus, promittebat filios earum se *artem musicam edoctum.*

3. Tunc quædam apis, At ego malo artem meam liberi mei discant, quæ eos *à famis & frigoris periculo eximere* poterit.

Mor. Fabula nos admonet, ut *liberos nostros his artibus erudiamus, quæ eos ab inopia valent vindicare.*

229. *De Asino Tubicine, & Lepore Tabellario.*

1. LEO, *rex quadrupedum*, adversus volucres pugnaturus, *suorum acies instruebat.*

2. Interrogatus autem ab urso, quid ei asini inertia, aut leporis timiditas *ad victoriam conferre* possent, quos ibi inter cæteros milites adesse cernebat, respondit;

3. Asinus tubæ suæ clangore milites ad pugnam concitabit; Lepus verò ob pedum celeritatem, *tabellarii fungetur officio.*

Mor. Fabula significat, *Neminem adeo contemptibilem, qui aliqua re nobis prodesse non possit.*

230. *De Accipitribus inter se inimicis, quos Columbæ composuere.*

1. ACcipitres invicem inimici quotidie decertabant, *suisque odiis occupati*, alias aves minimè infestabant.

2. Columbæ, illorum vicem dolentes, eos missis legatis composuêre.

3. Sed illi ubi inter se amici effecti sunt, cæteras aves imbecillio-res, & maximè columbas, vexare & occidere non desinebant.

4. Tum secum columbæ; Quàm utilior accipitrum discordia, quàm concordia, nobis erat!

Mor. Hæc admonet fabula, Malorum inter se *odia civium* alenda potiùs quàm extinguenda; ut, dum *inter se digladiantur, viros bonos* quiete vivere *permittant.*

231. Of the Governour, that was condemned of money unjustly taken.

1. A *Governour that had* robbed the treasury *that he had charge of*, was condemned of extortion.

2. *And when with much ado he restored what was taken away, one of that Province said*,

3. *This Governour of ours* doth as women do, *which when they conceive children are very well pleased, but when they bring them forth*, are extreamly pained.

Mor. *This fable* mplieth, *that* we must not steal other mens goods, *left when we are forced to part with them*, we be much grieved.

232. Of the old Man, that would put off Death.

1. A*N old man intreated death, which came to take him away, that he would* forbear a little, *till he had* made his Will, *and had* provided other things needfull for such a journey.

2. *To whom death saith, Why hast thou not hitherto provided, being so often warned by me?*

3. *And when he said, he never saw him before, he said, When I took away every day not only thy equals, whereof none almost now remain, but also young folks, children and infants, did I not put thee in mind of thy mortality?*

4. *When thou perceivedst thy* eyes to grow dim, *thy* hearing to be less, *and thy other* senses day by day to fail, and thy body to wax unweildly, *did not I tell thee that I was nigh? and* dost thou say, thou hadst no warning?

5. *Wherefore* thou must put me off no longer.

Mor. *This fable sheweth, that* we ought so to live, as if we saw death to be always by us.

233. Of the Man, that spake to his bag of Money.

1. A *Covetous man, who was ready to die, and* like to leave a great heap of gold Nobles, that was ill gotten, behind him, *asked his* bag of money, *which he had bidden to be brought him, now that he was dying*, whom *it was likely* to make merry.

2. *To whom the bag said, Thine heirs, that shall* spend *the* money *that thou hast gotten with so much toyl, upon* whores and feastings; *and the devils, that shall keep thy soul* prisoner *in eternal torments.*

Mor. *This fable sheweth, that it is a very fond thing to* bestow pain about such matters, *as may be like to afford others joy, and our selves torments.*

The End of the First Book.

231. *De Prætore repetundarum damnato.*

1. PRætor, qui *pecuniam* cui præfuerat, *expilaverat*, *repetundarum damnatus fuerat.*

2. Cumque ægrè ablata restitueret, dicebat quidam à provincialibus,

3. Hic noster Prætor *mulieres imitatur*, quæ fœtus accipientes mirâ voluptate afficiuntur; cùm autem eos emittunt, *incredibili dolore torquentur.*

Mor. Fabula innuit, *aliena non esse surripienda*, nè illa deponere coacti, *mœrore conficiamur.*

232. *De Sene, mortem differre volente.*

1. SEnex quidam mortem quæ eum è vitâ raptura advenerat, rogabat ut *paululum differret*, dum *testamentum conderet*, & cætera *ad* tantum *iter necessaria præpararet.*

2. Cui mors; Cur non, inquit, hactenus præparâsti, toties à me monitus?

3. Et cùm ille eam nunquam à se visam antea diceret; Cùm, inquit, non æquales tuos modò, quorum nulli ferè jam restant, verùm etiam juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ?

4. Cùm *oculos hebescere*, *auditum minui*, cæteróque *sensus indies deficere*, *corpus ingravescere* sentiebas; nonne tibi me propinquum esse dicebam? & *te admonitum negas?*

5. Quare *ulterius differendum non est.*

Mor. Hæc fabula indicat, *ita vivendum*, *quasi mortem semper adesse cernamus.*

233. *De viro, sacculum nummorum alloquente.*

1. VIR quidam avarus, qui, *ingentem aureorum acervum male partum relicturus*, moriebatur, interrogabat *sacculum nummorum*, quem morienti sibi jusserat afferri, Quibus *voluptatem esset allaturus?*

2. Cui sacculus, Hæredibus, inquit, qui *nummos* à te tanto sudore quæsitos, in *scortis & convivijs profundent*; & dæmonibus, qui animam tuam æternis suppliciis mancipabunt.

Mor. Hæc fabula indicat, stultissimum esse *in eis laborare*, quæ aliis gaudium, nobis autem sint allatura tormenta.

Finis Libri Primi.

ÆSOP's FABLES

English and Latin.

The Second Book.

1. Of the Fox, and the He-Goat.

1. A *Fox and an He-goat being thirſty, went down into a Well*; in *which after they had drunk, the Fox ſaith to the He-goat looking about him how to get forth*, Have a good heart, *Goat, for* I have deviſed a way how we may both get back.

2. *For thou ſhalt* rear thy ſelf ſtreight up, holding thy forefeet againſt the wall, *and lean thy horns forward*, holding down thy chin to thy breſt, *and I ſkipping over thy back and thy horns, and getting out of the Well, will pull thee out thence afterwards.*

3. *Whoſe advice the He-goat relying upon, and* being ready to do as he bad him, *the Fox ſkipt out of the Well, and then danced about the* well ſide *for joy, and was very merry, taking no care at all for the He-goat.*

4. *But when he was blamed by the He-goat as* a covenant-breaker, *he anſwered*; *In good truth Goat*, If thou hadſt as much underſtanding in thy mind, as thou haſt hairs on thy chin, *thou wouldeſt not have gone down into the well, before thou hadſt* thought of a way how to get out again.

Mor. *This fable implieth that* a wiſe man ought to conſider the end before he come to undertake a buſineſs.

2. Of the Fox, and the Lion.

1. A *Fox having never ſeen a Lion before, when once he* met him *in the way* before he was aware, *was* ſo affrighted at the ſight of him, that he had like to have died.

2 *Which when it fortuned a ſecond time afterwards, he was affrighted indeed at the ſight of the Lion, but not ſo as before.*

3. *But when a third time he ſaw the ſame Lion in the City, he was not only not affrighted, but alſo went boldly to him*, and talked and diſcourſed with him.

Mor. *This fable implieth, that* cuſtom and acquaintance cauſeth that thoſe things ſeem neither terrible nor dreadfull, which are moſt to be feared and dreaded.

3. Of the Cocks, and the Partridge.

1. ONE *having Cocks at home, bought a Partridge, and* put her amongſt the Cocks, *to be kept and fatted*; *and the Cocks*, every one for his own particular *pecks her, and beat her away.*

2. N

ÆSOPI *FABULÆ*, *Anglo-Latinæ.*

Liber Secundus.

1. *De Vulpe, & Capro.*

1. VUlpes & caper ſitibundi in quendam puteum deſcenderunt; in quo cùm perbibiſſent, circumſpicienti reditum capro vulpes ait; *Bono animo eſto* caper; *excogitavi* namque *quo pacto uterque reduces ſimus.*

2. Siquidem tu *erigas te rectum, prioribus pedibus ad parietem admotis*, cornuaque *adducto ad pectus mento* reclinabis, & ego per terga cornuaque tua tranſiliens, & extra puteum evadens, te iſtinc poſtea educam.

3. Cujus conſilio fidem habenti capro, atque, *ut ille jubebat, obtemperanti*, ipſa à puteo proſiliit, ac deinde præ gaudio *in margine putei* gestiebat, exultabatque, nihil de hirco curæ habens.

4. Cæterùm cùm ab hirco ut *fædifraga* incuſaretur, reſpondit; Enimverò, hirce, *ſi tantum tibi eſſet ſenſus in mente, quantum eſt ſetarum in mento* non priùs in puteum deſcendiſſes, quàm *de reditu exploratum habuiſſes.*

Mor. Hæc fabula innuit, *Virum prudentem debere finem explorare, antequam ad rem peragendam veniat.*

2. *De Vulpe, & Leone.*

1. VUlpes nullum ante leonem conſpicata, cùm illi aliquando *ex improviſo*, ita *conſpectum ejus expavit*, ut *parum abfuerit quin extingueretur.*

2. Quod cùm iterum poſtea accidiſſet, ad conſpectum quidem leonis exterrita eſt, ſed non ita ut priùs.

3. Tertiò autem cùm leonem eundem in civitate eſſet intuita, non modò non exterrita, ſed etiam confidenter adiens, *cum eo collocuta eſt & confabulata.*

Mor. Hæc fabula innuit, quòd *conſuetudo, & converſatio facit, ut quæ maxime horribilia & formidanda ſunt, neque horrida, neque formidoloſa videantur.*

3. *De Gallis, & Perdice.*

1. GAllos quidam domi ſuæ cùm haberet, mercatus eſt perdicem, eamque alendam, & *in ſocietatem gallorum dedit* una cum illis ſaginandam; eamque galli *pro ſe quiſque* mordebant, abigebántque.

2. *Now the Partridge was grieved in her self, thinking, that* the Cocks did such things to her, *because her kind was quite differing from theirs.*

3. *But when he saw them shortly after* fighting among themselves, and striking one another, *being eased of his grief and sorrow, he said*;

4. *Verily*, I will not be troubled any more hereafter, *so long as I see them* bickering at it, *even* amongst themselves.

Mor. *This fable implieth, that a discreet man ought patiently to bear the affronts offered him, by those* of another Country, *whom he seeth not to forbear to wrong, even those of their own home.*

4. Of the Fox, and the Head that he found.

1. A *Fox going once into a Musician's house, as he gazed upon all the* instruments of Musick, *and all the furniture of the house, he found a* Wolf's head skilfully and workman-like made of marble; *which when he had taken up in his hand, he said*; *O head, that was made with a great deal of wit, having no wit at all?*

Mor. *This fable belongeth to them, that have* gallantry of body, *but* no activeness of mind.

5. Of the Collier, and the Fuller.

1. A *Collier* that dwelt in an hired house, *invited a Fuller, that* was come thither hard by, that he would dwell with him in the same house.

2. *To whom the Fuller answered, O friend*, it will not be convenient for me to do so; *for I am afraid, lest that whatsoever I whiten, thou shouldst* smut it all with thy collierly grime.

Mor. *This fable implieth, that* we must keep no company with lewd persons.

6. Of the bragging Fellow.

1. A *Man that had* a while travelled abroad, *after he was come home again*, in a bragging manner told *both many other things that he had* gallantly atchieved *in other countries, and that the most of all that he had* outleapt them all *at* Rhodes; *and said, that the* Rhodians *that had been by, would bear him witness of the same.*

2. *To whom one of them that stood by, made answer, and said, O Sir, if that be true which you say, what need have you of witnesses?*

3. Look you where a Rhodian is; see, here is a leap for you.

Mor. *This fable sheweth, that* where there is a real testimony, there needs no words.

7. Of the Man, that tempted *Apollo*.

1. A Roguish fellow *went to* Delphos *to tempt* Apollo, having a sparrow under his cloak, which he held in his fist; *and coming to the trivet, he asked him, saying*; *Is that alive or dead, which I have in my right hand?* being ready to pull out the sparrow alive, *if* Apollo *had answered, that it was dead*; *and again, being ready to pull it out dead, in case he had answered, that it was alive.*

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2. Perdix autem apud se afflictabatur, existimans, ideò *talia inferri sibi à gallis*, quòd suum ab illorum genere alienum esset.

3. Ubi verò non multò post aspexit illos *inter se pugnantes, mutuòque percutientes*, recreata à mœrore & tristitiâ, inquit;

4. Equidem *post hæc non afflictabor amplius*, videns eos etiam *inter se dimicantes*.

Mor. Hæc fabula innuit, Virum prudentem debere æquo animo ferre contumelias ab *alienigenis* illatas, quos videt nè à domesticorum quidem injuriâ abstinere.

4. *De Vulpe, & Capite quodam reperto.*

1. VUlpes aliquando in domum citharœdi ingressa, dum omnia *instrumenta musica*, omnem supellectilem scrutaretur, reperit *è marmore caput lupinum scienter fabrèque factum*; quod cùm in manum sumpsisset, inquit, ô caput cum magno sensu factum, nullum sensum obtinens!

Mor. Hæc fabula ad eos spectat, qui *corporis dignitatem* habent, *animi industriam* non habent.

5. *De Carbonario, & Fullone.*

1. CArbonarius *conducta in domo habitans*, fullonem invitavit, qui *eo loci proximè venisset*, ut *iisdem in ædibus una habitaret*.

2. Cui fullo, O homo *Non est istud factum conducibile*: vereor enim nè quicquid ipse candefacerem, id omne tu *carbonaria aspergine fuscares*.

Mor. Hæc fabula innuit, *nullum cum flagitiosis habendum esse commercium*.

6. *De Viro jactabundo.*

1. VIR quidam *aliquandiu peregrinatus*, cùm iterum domum reversus fuisset, cùm multa alia in diversis regionibus à se *viriliter gesta jactabundus prædicabat*, tum verò id maximè, quòd Rhodi *omnes in certamine saliendi superasset*; ejusdem rei Rhodios, qui affuerant, testes esse.

2. Ad quem unus assistentium respondens, inquit, O homo, si verum istud est quod loqueris, quod tibi opus est testibus?

3. *Ecce Rhodium, ecce hic certamen saliendi.*

Mor. Hæc indicat fabula, quòd *ubi vera testimonia adsunt, nihil opus est verbis.*

7. *De Viro,* Apollinem *tentante.*

1. VIR quidam *facinorosus* Delphos se contulit, *Apollinem* tentaturus, *habensque passerculum sub pallio, quem pugno tenebat*, & accedens ad tripodas interrogabat eum, dicens, Quod habeo in dextrâ, vivitne, an mortuum est? prolaturus passerculum vivum, si ille mortuum respondisset; rursus prolaturus mortuum, si vivum respondisset:

2. *For he would have killed it presently,* in a private manner, *under his cloak, before he pulled it out.*

3. *But the god understanding the* knavish craftiness *of the fellow, said; O thou that comest to ask me,* do whether thou hadst rather (*for,* it is in thy power to choose whether thou wilt) *and bring out that which thou hast in thy hand, whether it be alive or dead.*

Mor. *This fable implieth, that* nothing can lie hid from, or deceive the knowledge of God.

8. Of the Fisherman, and the Sprat.

1. A *Fisherman having* cast his nets into the sea, *drew out a* little sprat, *which thus entreated the Fisherman.*

2. *Do not take me* at the present, *being so small and little*; let me go *and grow, that afterwards thou maist enjoy me, being thus grown to the full, to thy greater profit.*

3. *To whom the Fisherman said,* I should be mad indeed, *if I should* omit the gain which I have in my hand, *though it be but little, in hope of a future good thing,* although it be very great.

Mor. *This fable implieth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both present and certain, though it be but small.*

9. Of the Horse, and the Ass.

1. A *Man had an Horse and an Ass.*

2. As they travelled on the way, *the ass said to the horse,* If thou wouldest have me well, ease me of some of my burden.

3. Whilst the horse minded not his words, *the* ass sunk under his burden, *and died.*

4. *Then the owner of the beasts lays upon the horse, all the fardles which the Ass carried, and also* the hide, *which he had* flead from off the dead Ass.

5. With *which* burden, *the horse being* over-born, *and groaning, said with a loud voice:*

6. *Wo is me, the unhappiest of all the beasts in the world! what a misfortune hath befallen me, poor horse!*

7. *For, refusing a part, I now carry all the load, and his skin withall to boot.*

Mor. *This fable implieth, that* the greater ought to partake in their labour with the less, that both may be safe.

10. Of the Man, and the Satyr.

1. A *Man had* contracted amity *with a Satyr, who,* as they sate together to eat (there being a great storm and cold) *the man* put his hands to his mouth, and warmed them with his breath.

2. *Which the Satyr seeing, asked him why he did it.*

3. *He saith,* I warm my cold hands with the warmth of my mouth.

4. *And a little after,* some warm broth *being brought, when the man* again held his hand with the pottage to his mouth, *and* cooled the heat of the meat with blowing upon it, *The Satyr asked him wherefore he did it.*

5. *And when the man answered him, That I may cool my meat: But I, quoth the Satyr,* will use no familiarity with thee hereafter, *who dost* draw both hot and cold out of one mouth. *Fare thee well.*

Mor.

2. Occidisset enim statim sub pallio *clam*, priusquam proferret.

3. At deus *subditam calliditatem* hominis intelligens, dixit; O consutor, *Utrum mavis facere* (*penes te namque arbitrium est*) *facito*, & sive vivum sive mortuum, quod in manibus habes, præferto.

Mor. Hæc fabula innuit, *Mentem divinam nihil neque latere, neque fallere.*

8. *De Piscatore, & Smaride.*

1. PIscator quidam, *demissis in mare retibus*, extulit *Smaridem pusilli corporis*, quæ sic piscatorem obsecrabat.

2. Noli me *in præsentia* capere tam pusillam & minutam; *sine abire*, & crescere, ut postea sic adulta commodo majore potiaris.

3. Cui piscator inquit; *Ego* verò *amens sum*, si *lucrum quod inter manus habeo*, licet exiguum, prætermittam, spe futuri boni, *quantumlibet magni.*

Mor. Hæc fabula innuit, Stolidum esse, qui propter spem majoris, rem & præsentem & certam (licèt parvam) non amplectitur.

9. *De Equo, & Asino.*

1. VIR quidam habebat equum & asinum.

2. *In itinere* autem *faciendo*, inquit asinus equo; *Si me salvum vis, leva me parte oneris mei.*

3. *Equo illius verbis non obsequente*, asinus *sub onere cadens*, moritur.

4. Tunc dominus jumentorum, omnes quas portabat asinus sarcinas, simulque *corium*, *quod à mortuo exuerat*, equo imponit.

5. Quo *onere depresso* equus & gemens, cum clamore inquit;

6. Væ mihi jumentorum infelicissimo! quid mihi misero mali evenit!

7. Nam recusans partem, nunc totum onus porto, insuper & illius corium.

Mor. Hæc fabula innuit, *Majores debere in laboribus participes esse minoribus, ut utrique sint incolumes.*

10. *De Viro, & Satyro.*

1. VIR quidam cum Satyro *amicitiam inierat*, qui *cum edendi gratia sederent*, *exorta cœli tempestate ac frigore*, vir *manus ad os admovens anhelitu refocillabat.*

2. Quod intuens Satyrus, interrogabat, quamobrem id faceret.

3. Ille inquit, *Calore oris algentes manus refocillo.*

4. Pauloque post *calidiori edulio* allato, cùm vir iterum *ad os manum cum edulio admovens calorem cibi aspiratione refrigeraret*, interrogat Satyrus, quamobrem id faceret.

5. Respondente autem viro, Ut edulium refrigerem: Atqui ego, inquit Satyrus, *tecum posthac amicitiam non exercebo*, qui *ex uno ore & calidum promis & frigidum.* Vale.

Mor.

Mor. *This fable implieth, that* his friendship is to be avoided, whose life is double, and speech not single.

11. Of the Fox, and the Libard.

1. *THE Fox and the Libard* wrangled about their fairness; *and as the Libard* highly commended his own changeable coloured skin, *when the Fox could not* more set out her own, *she said*;

2. *But, how much more gay am I, which have not a body, but* a mind of changeable colours!

Mor. *This fable implieth, that* the beauty of the mind exceeds the beauty of the body.

12. Of the Cat, that was turned into a Woman.

1. A Handsom young man took delight in a Cat.

2. *He besought* Venus, *that she would turn her into a woman.*

3. *The Goddess pitying the young man's desire, turned the beast into a* pretty girl.

4. *With whose beauty, the young man being inflamed, brings her home with him.*

5. *Who, as they sat together in the chamber,* Venus *having a mind to try, whether she had altered her manners as well as her body,* sent in a mouse into the middle of the room.

6. *But she, forgetting both the company that were there, and* the bride-chamber, *rose out of the chamber, and followed the mouse, being desirous to eat her.*

7. *Then the goddess being angry, restored her again into her own condition.*

Mor. *This fable sheweth, that wicked men, though they may alter their condition and state, yet they do not alter their manners.*

13. Of the Husbandman, and his Dogs.

1. A *Husbandman being* taken tardy *in the field* with winter weather, when his victuals failed, *first killed all his sheep, and eat their flesh, and presently after his goats; and last of all he was maintained with his* draught-oxen *being killed.*

2. *Which when the dogs had observed, they spake amongst themselves, saying, But let us* run away *from hence.*

3. *For if our Master hath not spared his* draught-oxen, *surely he will not spare us.*

Mor. *This fable sheweth, that they are to be shunned and avoided, that* do not hold off their hand, *even* from those of their near acquaintance.

14. Of the Husbandman, that taught his Sons.

1. A *Husbandman seeing his sons every day* brawling, *and that they could not be made friends, gave order, that a* handfull of rods *should be brought him.*

2. *Now his sons were there sitting.*

3. *Which rods, when they were brought, he* tied them all together into one bundle, *and bad every one of his sons take the bundle and to break it.*

4. *But when they were not able to break them, he loosed the bundle afterwards, and gave the rods* to every one one, *to be broken; and* made this inference to them *when they brake them quickly and easily.*

5. *Your*

Mor. Hæc innuit fabula, *devitandam ejus amicitiam esse, cujus anceps vita est, & non simplex sermo.*

11. *De Vulpe & Pardo.*

1. VUlpes & Pardus, *de pulchritudine altercabantur*; & Pardo *suam pellem versicolorem extollente*, Vulpes cùm *suam præponere* non posset, inquit;

2. At quantò ego speciosior, quæ non corpus, sed *animum versicolorem* sortita sum!

Mor. Hæc fabula innuit, *Pulchritudinem animi antecellere pulchritudinem corporis.*

12. *De Fele, in Fœminam mutatâ.*

1. FElis *quædam delicium formosi erat cujusdam adolescentis.*

2. Hanc ille ut in fœminam mutaret, *Venerem* deprecatus est.

3. Dea miserta cupiditatis adolescentuli, convertit bestiam in *speciosam puellam.*

4. Cujus formâ inardescens adolescentulus adduxit illam secum domum.

5. Quibus confidentibus in cubiculo, *Venus* volens periculum facere, nonquid illa, cum corpore mutâsset & mores, *murem immisit in medium.*

6. At illa, & eorum qui aderant, & *cubiculi nuptialis* immemor, è cubiculo surgens, murem insequebatur, illum comedere cupiens.

7. Tunc dea indignata, eam iterum in suam restituit naturam.

Mor. Hæc indicat fabula, Scelestos homines, etsi conditionem statumque mutent, tamen mores nequaquam mutare.

13. *De Agricola & Canibus.*

1. AGricola quidam *hyberno tempore* in agro *deprehensus, deficientibus cibariis* primùm interfectis singulis ovibus, illarum carnibus vescebatur, mox & caprarum; postremò *operariis bobus* interempris alebatur.

2. Quod canes cùm animadvertissent, inter se collocuti sunt, dicentes, At nos hinc *faciamus fugam.*

3. Si enim *operariis bobus* dominus noster non pepercit, nec nobis quidem parcet.

Mor. Hæc indicat fabula, Fugiendos eos esse cavendósque, qui à *familiaribus* quoque *manus non abstinent.*

14. *De Agricolâ, filios docente.*

1. AGricola filios suos videns quotidie *litigantes*, neque in gratiam inter se reduci potuisse, jussit *fasciculum virgarum* sibi afferri.

2. Aderant autem filii ibi sedentes.

3. Quæ cum allatæ essent *colligavit omnes in unum fasciculum*, jussitque singulos filiorum fasciculum capere, atque confringere.

4. Illis autem confringere non valentibus, solvens postea fasciculum tradit *singulos singulis* eis frangendas; atque *illis* statim facilequè frangentibus *intulit.*

5. Ita

5. *Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall* continue *thus* all in a mind.

6. *But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.*

Mor. *This fable sheweth, that mens affairs do indifferently either* thrive *by concord, or* fail *by discord.*

15. Of the Woman, and the Hen.

1. A *Widow had a Hen, that* laid her every day an egg.

2. *Now the woman hoping, that she would lay her two eggs for one, if she should give her more meat,* brought her up plentifully.

3. *But the hen being made fatter, could* not *lay* so much as one egg.

Mor. *This fable sheweth, that men* growing lither through riot and abundance, *are* hindred from their purposes.

16. Of the Man, whom the Dog had bitten.

1. ONE *that was bitten by a dog,* went about to every body *begging cure; and he met with one, who, when he knew the quality of the disease, said:*

2. *If thou indeed, friend, wouldest recover, take* a crust of bread, *steept in the blood of the wound, and give it to the dog that bit thee, to eat.*

3. *To whom he said again, Truely if I should do so, I should deserve to be worried by all the dogs in the town.*

Mor. *This tale sheweth, that wicked men are then most hearned on to do mischief, when they receive the greatest courtesies.*

17. Of the two Friends, and the Bear.

1. A *Bear met two friends, as they travelled on the high way together; one of whom being affrighted,* climbed up into a tree, and kept close: *but the other when he conceived, that he was* an unfit match for the Bear, *and that if he should fight, he was likely to be overcome, threw himself down on his face, and* made as though he were dead.

2. *Now the Bear coming to him, smelt at his ears and the hinder part of his head, whilst he that lay all along,* held his breath *continually; so the Bear thinking that he was dead, went his way.*

3. *For they say, that a Bear* doth not exercise his savageness upon dead bodies.

4. *By and by the other man, that had lien close among the green boughs of a tree, came down, and asked his friend, what the Bear had* said to him in his ear.

5. *To whom his friend said, He advised me, That I should not* travel *hereafter with such friends.*

Mor. *This fable implieth, that those friends are to be avoided, who* shrink back from helping one in a time of danger.

18. Of the young Fellows, and the Cook.

1. TWO *young fellows* had bought *meat of a Cook* betwixt them.

2. *But when the Cook* minded some business in the house, *and* applied himself about it, *the one of the young men* put *a piece of meat* into the others hand.

3. *As*

5. Ita & vos filii mei, ſi *unanimes invicem perſtiteritis*, inexpugnabiles vos hoſtibus, & inviſtos præbebitis.

6. Sin minùs, ipſa veſtra æmulatio atque ſeditio opportunam vos prædam inimicis faciet.

Mor. Hæc fabula innuit, æquè res humanos *facere* vel concordiâ *incrementum*, vel diſcordiâ *jacturam*.

15. *De Muliere, & Gallina.*

1. MUlier quædam vidua habebat Gallinam, *quotidie ſingula ova parturientem*.

2. Sperans mulier autem pro ſingulis bina ova parituram, ſi plus tribuiſſet eſcarum, *opipare educabat*.

3. Gallina verò pinguior affecta, *ne unum quidem ovum* parturire poterat.

Mor. Hæc fabula indicat, Quòd *homines propter luxum & copiam rerum marceſcentes, ab inſtituo retardantur*.

16. *De Homine, quem Canis momorderat.*

1. ADmorſus à cane quidam, *circuibat ſingulos* corrogans curationem, nactúſque eſt quendam, qui, cognitâ mali qualitate, inquit:

2. Si tu quidem, ô homo, convaleſcere vis, ſume *cruſtulum panis*, madefactum in ſanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquit, Ego mehercule ſi iſtuc fecero, dignus ſim, qui ab omnibus hujus urbis canibus præmordear.

Mor. Hæc fabula indicat, Improbos homines, quum maxima beneficia *acceperint*, tum maximè ad malefacta animari.

17. *De duobus Amicis, & Urſo.*

1. DUobus amicis, unà iter facientibus, fit urſus obviam; quorum unus perterritus *in arborem ſcandens latuit*; alter verò quum ſe *imparem urſo* fore, &, ſi pugnare vellet, ſuperatum iri intelligeret, procidens *ſimulabat ſe mortuum*.

2. Urſus autem adveniens, aures & occipitium olfaciebat; illo, qui ſtratus jacebat, uſquequaque *continente reſpirationem*; ita mortuum eſſe credens urſus, abiit.

3. Aiunt enim urſum *non ſævire in cadavera*.

4. Mox alter, qui inter frondes arboris latuerat, deſcendens, interrogat amicum, quidnam *ad aurem* urſus *cum illo* eſſet *locutus*.

5. Cui amicus inquit; Admonuit me, nè poſthac cum hujuſmodi amicis *iter faciam*.

Mor. Hæc fabula innuit, devitandos eos amicos, qui periculoſo in tempore *ab auxilio præſtando revocant pedem*.

18. *De Adoleſcentibus, & Cocco.*

1. DUO adoleſcentes opſonium à coquo *mercati communiter* erant.

2. Cæterùm quum coquus quibuſdam *negotiis domeſticis intenderet, vacarétque*, alter adoleſcentum partem opſonii *in alterius manum imo iſit*.

3. Con-

3. *As soon as the Cook turned himself, and ask'd for* the piece of flesh which was missing; *he that had taken away the flesh, swore that he had it not; and he that had it, swore, that he took it not away.*

4. *To whom the Cook said,* when he perceived the knavery of the young men, *Though* the thief be unknown to me, *yet will he not be* unknown to that God, *by whom ye have sworn.*

Mor. *This fable implieth, that if we conceal any thing from men, we can by no means conceal it from God, who alone looketh upon all things, and seeth all things.*

19. Of the Reed, and the Olive-tree.

1. THE *Reed and the Olive-tree* disputed about their constancy, *strength and firmness.*

2. *The Olive-tree indeed* taunted *the Reed, because it was weak,* and bending with every wind.

3. *But the Reed held its peace, waiting* not very long.

4. *For, when a great wind came, the Reed was tossed, and bent backward; but the Olive-tree, when it would needs* strive against the violence of the winds, *was broken.*

Mor. *This fable implieth,* that they that give way to them that are stronger than themselves for a time, are better than they that do not give way.

20. Of the Trumpeter.

1. *There was a Trumpeter, that* gave the alarum *in the time of battle.*

2. *He being* taken by the enemies, *cryed out to them that stood about him,*

3. *Do not kill me, men, that am* harmless and innocent.

4. *For I never killed any man.*

5. *For I have nothing else but this* Trumpet.

6. *To whom they answered again with an out-cry,*

7. *Thou shalt be killed the rather for this, because when thou thy self canst not fight, thou canst* set others on to fight.

Mor. *This fable implieth, that they offend more than others, who persuade evil and wicked Princes to do unjustly.*

21. Of the Fowler, and the Viper.

1. A *Fowler having taken his* birding nets, *went a fowling, and when he saw a stock-dove sitting in the top of a tree, he moved his* nets, set artificially *with his nets,* closely *towards the bird, hoping he should be able to catch her.*

2. *Which as he did,* gazing up on high, *he trod upon a viper that lay there, which being vexed with the smart, bit the man.*

3. *But he now ready to faint, said, Alas poor man! Who whilst I would catch another, being my self catch'd by another, am undone.*

Mor. *This fable implieth, that deceitfull men* hide their treacherous tricks, *and yet do often* suffer the same from others.

22. Of

3. Convertente se coquo, & *partem carnis, quæ aberat*, requirente; qui carnem sustulerat, jurabat se non habere; qui verò habebat, jurabat se non abstulisse.

4. Quibus coquus, *intellecta adolescentum astutia*, inquit; Etsi *me latet fur*, tamen eum, quem jurâstis, Deum non latebit.

Mor. Hæc fabula innuit, quòd si quid homines celamus, Deum nequaquam celare poterimus, qui solus omnia prospicit, & omnia videt.

19. *De Arundine, & Oleâ.*

1. *Disceptabant* Arundo & Olea *de constantia*, de fortitudine, & de firmitate.

2. Olea quidem *probra* arundini *ingerebat*, ut fragili, & ad *omnem ventum vacillanti*.

3. Arundo autem obticebat, *non longum tempus* expectans.

4. Nam cùm ventus vehemens ingruisset, arundo agitabatur, reflectebatúrque: Olea verò, quum *violentia ventorum reluctari* vellet, confracta est.

Mor. Hæc fabula innuit, eos *qui fortioribus ad tempus cedunt, potiores esse iis qui non cedunt.*

20. *De Tubicine.*

1. Erat tubicen quidam, qui in militiâ *signum caneret*.

2. *Is, intercepius ab hostibus*, ad eos qui circumsistebant, proclamabat,

3. Nolite me, O viri, *innocuum insontémque* occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi vicissim cum clamore respondérunt,

7. Tu verò hoc ipso magis trucidaberis, quòd, cùm ipse demicare nequeas, *cæteros* potes *ad certamen impellere*.

Mor. Hæc fabula innuit, quòd præter cæteros peccant, qui malis & improbis principibus persuadent ad iniquè agendum.

21. *De Aucupe, & Viperâ.*

1. Auceps quidam, sumptis *aucupatoriis rebus*, ad venandum processit, visoque palumbo in cacumine arboris sedente, *compositas artificiosè* arundines cum rebus, ad avem *clanculum* admovebat; sperans illam se venari posse.

2. Quod cùm egit, *in altum innuens*, jacentem viperam pedibus pressit; quæ exasperata dolore hominem momordit.

3. At ille jam deficiens, Me miserum, inquit, qui dum alterum venari volo, ipse ab altero captus pereo.

Mor. Hæc fabula innuit, fraudulentos homines *insidias suas occultare*; sæpe tamen *ab aliis idem sustinere*.

22. Of the Beaver, *that geldeth himself.*

1. THE *Beaver is said to continue in the water* more than other four-footed beasts, *and that his stones are* very good *indeed* in Physick.

2. *When he seeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himself* bites off his cods, *and throwing them towards them that pursue him, by this means escapes safe.*

Mor. *This fable sheweth, that wise men ought by his example, to* have no regard of their means, so they may obtain safety.

23. Of the Tunie, and the Dolphin.

1. A *Tunie, as he fled from a Dolphin, that* pursued him with full speed, *and was just ready to be taken,* wound himself fast in a narrow creek.

2. *The Dolphin also, with his very force, was dash'd upon another like it.*

3. *At which the Tunie looking back, and seeing him gasping, said,*

4. Now my death doth not grieve me, *whilst I see him that was the cause of my death, dying with me.*

Mor. *This fable sheweth, That men* bear their miseries patiently, *when they see them miserable, that were the causers of their miseries.*

24. Of the Dog, and the Butcher.

1. A *Dog leaping into a Butchers shop, whilst the Butcher was busied about something, having snatched up* a beast's heart, *ran away.*

2. *Towards which the Butcher turned, and looking after him as he ran, said:*

3. *O dog,* I shall watch you, wherever you shall be.

4. *For thou hast not stolen away my heart, but* hast put heart into me.

Mor. *This fable teacheth, that* loss is always a lesson to men.

25. Of the Fortune-teller.

1. A *Fortune-teller sat in the market, and talked.*

2. *To whom one brought news that* his house-doors were broken open, *and that all the goods that were in the house, were taken away.*

3. *At which tidings, the fortune-teller sighing, and* running for speed went home.

4. *Whom one seeing running, said to him, O thou that promisedst that thou wouldst foretell other mens business, surely thou thy self didst not foretell thy own.*

Mor. *This fable pertaineth to those, who not well ordering their own affairs, endeavour to foresee and consult for other mens, which do not belong unto them.*

26. Of the Sick man, and the Doctor.

1. A *Sick man* being asked *by a Doctor* how he did, *answered, That* he was fallen into an extraordinary sweat.

2. *To whom the Doctor said, That is good.*

3. *Again, another day being asked how he did, he answered, I have been a long time troubled, being* taken with a chilness.

4. *And*

22. *De Castore*, virilia sua amputante.

1. CAstor *præter cæteros quadrupedes* in aquâ durare dicitur, ejúsque genitalia *ad artem medicam* sanè *utilia esse*.
2. Ubi vidit indagantibus hominibus se captum iri (non enim ignorat quamobrem indagetur) ipse *sibi genitalia præscindit*, atque in sequentes projiciens, hoc modo incolumis evadit.
Mor. Hæc fabula indicat, hujus exemplo prudentes debere, *pro* adipiscenda *salute*, *nullam rationem habere fortunarum.*

23. *De Thynno, & Delphino.*

1. THynnus quum Delphinum *insequentem præcipiti cursu* fugeret, & jamjam capiendus esset, *in anfractum quendam se intorsit*.
2. Delphinus quoque ad alterum similem impetu ipso allisus est.
3. Ad quem Thynnus respiciens, eúmque exspirantem videns, inquit:
4. *Jam mihi mors non est molesta*, videnti eum, qui mihi causa mortis est, mecum morientem.
Mor. Hæc fabula indicat, *æquo animo ferre homines calamitates*, ùm eos, propter quos in calamitate sunt, calamitosos aspiciant.

24. *De Cane, & Lanio.*

1. CAnis quidam insiliens macellum, lanio in aliquâ re occupato, arrepto *pecoris cordi* fugiebat.
2. Ad quem lanius conversus fugientem aspiciens, inquit:
3. O canis, *ubicunque fueris*, *te observabo*.
4. Non enim mihi cor sustulisti, sed *cor dedisti*.
Mor. Hæc fabula indicat, *jacturam semper esse hominibus doctrinam.*

25. *De Vaticinatore quodam.*

1. VAticinator quidam in foro sedens, sermocinabatur.
2. Cui quidam denunciat fores *domus* ejus *effractas esse*, omnique direpta, quæ in domo fuissent.
3. Ad quem nuncium vaticinator gemens *properansque cursu*, *se domum recipiebat*.
4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinaturum promittis, certè tua ipse non divinasti.
Mor. Hæc fabula ad eos spectat, qui res suas non rectè administrantes, alienis quæ nihil ad eos pertinent, providere, & consulere conantur.

26. *De Ægroto, & Medico.*

1. ÆGrotus quidam à medico *interrogatus*, *quonam modo se habuisset*, *Præter modum* respondit *in sudorem se fuisse resolutum*.
2. Cui medicus, Istud, inquit, bonum est.
3. Altero autem die iterum interrogatus, quonam modo haberet: respondit, *Algoribus correptus*, diu vexatus sum.

4. *And that is good too, quoth the Doctor.*

5. *A third time, when the same Doctor asked him, he said,* I am much weakned with a scouring of my body.

6. *That is good too, quoth the Doctor.*

7. *Afterwards when an acquaintance asked him, How do you?*

8. *He answered, O friend, I am well again and again, but I am dying.*

Mor. *This fable sheweth, that* flatterers are to be blamed.

27. Of the Ass, and the Wolf.

1. AN *Ass having trod upon* a splinter of wood, *halted, and when he saw a Wolf, he said,*

2. *Look, Wolf,* I am ready to die for pain, *being like to become either thy prey, or the vultures, or the ravens.*

3. *I earnestly request of thee only one piece of service.*

4. *Pull this splinter first out of my foot, that I may at the least die without torment.*

5. *Then the wolf* taking hold of the splinter with his foreteeth, *pulled it out.*

6. *But the Ass having forgot the pain,* hit his iron-shod heels against the wolfs face; *and after he had broken his forehead, his nose, and his teeth, he ran away: whilst the wolf blamed himself, and said,* That he was rightly served, *because he that had learned to be a butcher of beasts, would now become their Chirurgeon.*

Mor. *This fable sheweth, that they that* forsake their own trades, and betake themselves to others not fitting for them, *are liable to* scorn *and danger.*

28. Of the Fowler, and the Black-bird.

1. A *Fowler had* spread nets for birds, *which a Black-bird* seeing a good way off, *she* asked the man, what he did.

2. *He answered, that he was* building a City; *and he* went away further off, and hid himself.

3. *Now the Black-bird* trusting his words, *and coming to the bait laid by him,* was caught.

4. *And as the Fowler ran to her, she said, O friend, if you build such a City as this, you will not find many inhabitants in it.*

Mor. *This fable implieth, that the private and publick weal, is most of all destroyed* on that fashion, *when the Rulers* use cruelty.

29. Of the Traveller, and the Bag that was found.

1. A *Traveller having* gone a long journey, *vowed, that if he found any thing, he would offer the half of it to* Jupiter.

2. *And afterwards when he had found* a bag full of Dates and Almonds upon the Road, *he ate all the Dates and the Almonds.*

3. *But he offered the Date kernels, and the Almond* shells and husks *at an altar, saying;*

4. *Thou hast,* Jupiter, *what I vowed to thee; for I offer thee* the insides and the outsides *of that which I have found.*

Mor. *This fable implieth, that a covetous person* for greedines of money, *will* endeavour to cozen even the gods.

30. O

4. Et id quoque, Medicus inquit, bonum est.
5. Tertiò, quum ab eodem medico interrogaretur; respondit, *Promptio corporis debilitatus sum.*
6. Illud etiam, Medicus inquit, bonum est.
7. Posteà autem à familiari quodam interrogatus, quomodo habes?
8. O amice, respondit, etiam atque etiam bene habeo, sed morior.
Mor. Hæc fabula indicat, *arguendos assentatores.*

27. *De Asino, & Lupo.*

1. Asinus calcato *ligni aculeo* claudicabat, conspectóque lupo ait,
2. O lupe, en, *præ cruciatu morior*, futurus esca aut tua, aut vulturum, aut corvorum.
3. *Unum modò abs te munus flagito.*
4. *Educ* priùs *de pede aculeum*, ut moriar saltem sine cruciatu.
5. Tunc lupus *summis dentibus aculeum mordicus deprendens*, eduxit.
6. Asinus verò doloris oblitus, *ferratos calces in faciem lupi impegit*; fractisque illius fronte, naribus & dentibus, aufugit: lupo seipsum accusante, ac *merito sibi id evenisse dicente*, quòd qui didicerat esse lanius jumentorum, nunc illorum volebat esse Chirurgus.
Mor. Hæc indicat fabula, quòd qui *sua artificia deserunt, transferentes se ad alia ipsis non apta, in contemptum incidunt*, & in discrimen.

28. *De Aucupe, & Merulâ.*

1. Auceps *tetenderat volucribus retia*; quod *eminus intuente* merulâ, *percontabatur hominem, quid negotii ageret.*
2. Ille respondit, se *condere urbem, abiitque longius, & sese abdidit.*
3. Merula verò *illius verbis fidem habens*, & accedens ad escam juxta retia appositam, capta est.
4. Accurrente aucupe, inquit, O homo, si tu quidem talem urbem condis, haud multos invenies incolas.
Mor. Hæc fabula innuit, *eo* maximè *modo* rem privatam & publicam destrui, cùm præsides *sævitatem exercent.*

29. *De Viatore & Perâ inventâ.*

1. Viator *longum ingressus iter*, si quid inveniſſet, ejus dimidium, *Jovi* se oblaturum vovit.
2. Inventâ autem posteà *in itinere pera palmularum amygdalarúmque plena*, comedit omnes palmas amygdalásque.
3. Sed harum nucleos, illarum *putamina & cortices*, ad aram quandam obtulit, inquiens;
4. Habes, *Jupiter*, quod tibi voveram: quod enim inveni, ejus & *interiora & exteriora* tibi offero.
Mor. Hæc fabula innuit, avarum *propter pecuniæ cupiditatem*, etiam *Diis* maliri *fallacias.*

30. Of the Boy, and his Mother.

1. A *Boy having stolen his school-fellows* horn book *at the school, brought it to his Mother; by whom he being not punished*, played the thief more every day than other.

2. *And* in proceſs of time, *he began to steal bigger things.*

3. *At the last*, he was found out by the Magistrate, and led to execution.

4. *But when his Mother followed him, and cried out, he intreated* the guard, *that they would let him* speak to her in her ear a little.

5. *Who, when they gave him leave; and* his Mother, that made haste, laid her ear to her sons mouth, he bit a piece out of his mothers ear.

6. *When his mother and the rest rated at him, not only as being a thief but also* ungracious towards his own mother, *he said:*

7. This woman hath been the cause of my undoing.

8. *For if she had whip'd me for the horn book which I stole, I should not have gone on to further matters, and* be brought thus to the gallows.

Mor. *This fable sheweth, that* they that are not restrained when they begin to do amiss, come to greater villanies.

31. Of the Shepherd, that turned Sea-man.

1. A *Shepherd kept his flock* on the Sea-coasts, *who when he saw the sea calm*, he had a great mind to make a voyage to a Mart.

2. *Having therefore* sold his sheep, *and bought some* bags of Dates he went to Sea.

3. *Now* when a great storm arose, and the ship was in danger to be sunk, *he threw all the burden of the ship into the sea, and* had much ado to escape, after he had unladed the ship.

4. A few days after, *when one came and wondred at the calmness of the sea. (for it was* very calm) *he answered and said:*

5. *It would have some Dates again*, as far as I conceive, *and therefore it sheweth it self so still.*

Mor. *This fable sheweth, that* men are made wiser by loss and danger.

32. Of an Old mans Son, and a Lion.

1. A N elderly man *had an only son* of a generous spirit, *and one* that loved hounds well; *he had seen his son* in his dream *to be killed by a Lion.*

2. *Being afraid, lest hereafter perchance, the event at one time or other should follow this dream, he built* a very fine roof, *and* very pleasant, with fretted roofs and windows.

3. *And bringing his son thither*, he looked strictly to him every day.

4. *For he had painted in the house all sorts of living creatures*, for his sons delight: *amongst which he had also painted a lion.*

5. *The young man looking upon these things*, became so much the more troubled.

6. *And standing* one *time nearer the lion, he said:*

7. O *thou* most cruel beast, I am kept in this house, as in a prison *because of a vain dream of my fathers; What shall I do to thee?*

8. *An*

30. *De Puero, & Matre.*

1. PUer quidam, in ſchola condiſcipuli furatus *tabellum alphabetarium* attulit matri ſuæ; à quâ non caſtigatus, *quotidie majora furabatur.*

2. *Procedente* autem *tempore*, cœpit furari majora.

3. Tandem *à magiſtratu deprehenſus, ducebatur ad ſupplicium.*

4. Matre verò ſequente ac vociferante, rogavit ille *ſatellites*, ut *aliſper cum ea ad aurem loqui* permitterent.

5. Quibus permittentibus, & *matre feſtinabunda aurem ad os filii admovente*, ille *auriculam matris dentibus amorſam evulſit.*

6. Cùm mater exteriùs eum increparent, non modò ut furem, ſed etiam ut *in parentem ſtam impium* inquit:

7. *Hæc mihi, ut perderer, cauſa extitit.*

8. Si enim me ob tabellam alphabetariam furatam caſtigâſſet, neuaquam ad ulteriora progreſſus, nunc *ad ſupplicium ducerer.*

Mor. Hæc fabula indicat, quòd *qui inter initia peccandi non coërcentur, ad graviora flagitia evadunt.*

31. *De Paſtore, artem nauticam exercente.*

1. PAſtor *in loco maritimo* gregem paſcebat; qui cùm videret mare tranquillum, *inceſſit cupido navigationem faciendi ad mercatum.*

2. Itaque *venundatis ovibus*, emptiſque *palmularum ſarcinulis*, *navigabat.*

3. *Oborta* autem *vehementi tempeſtate*, & *navi mergi periclitante*, omne pondus navis in mare dejecit, *vixque evaſit exonerata navi.*

4. *Paucis poſt diebus* veniente quodam, & tranquillitatem maris admirante, (erat enim *ſane tranquillum*) reſpondens, inquit:

5. Palmulas iterùm vult, *quantum intelligo*; ideóque immotum ſe extendit.

Mor. Hæc indicat fabula, *eruditiores effici homines, damno atque periculo.*

32. *De Filio cujuſdam Senis, & Leone.*

1. FIlium *ſenior quidam* habebat unicum *generoſi animi*, & *venaticorum canum amatorem*; hunc *per quietem* viderat à leone trucidari.

2. Territus, nè fortè ſomnium hoc aliquando ſequeretur eventus, extruxit *domum* quandam *politiſſimam*, & *laquearibus ac feneſtris amœniſſimam.*

3. Illuc inducens filium, *aſſiduus illi cuſtos inhærebat.*

4. Depinxerat enim in domo, *ad delectationem filii*, omne animalium genus; in quibus & leonem.

5. Adoleſcens hæc inſpiciens, *eo amplius moleſtiæ contrahebat.*

6. *Quadam* autem *vice* propiùs ſtans leoni, inquit;

7. *O truculentiſſima fera*, propter inane ſomnium patris mei, *in hac domo aſſervor, velut in carcere*: quid tibi faciam?

8. *And as he said this,* he struck his hand against the wall, *having a mind* to put out the lion's eyes; *and* he hit it upon a nail *that lay hid there.*

9. Upon which blow his hand rankled, *and* the matter festered underneath, *and* a fever came upon it, *and the young man died in a short time.* 10. *Thus the lion killed the young man, whilst* his father's foppery did no good at all to prevent it.

Mor. *This fable implieth, that no body can avoid things that are like to come to pass.*

33. Of the bald Man, that wore others hair instead of his own.

1. AS *a bald man that* wore a periwig *rode along, behold,* a pretty strong wind blew it from off his head.

2. They that stood about him set up a loud laughter presently, and he laughing as well as they, said;

3. *What wonder is it, if the hairs which were not mine own, be gone from me?*

4. *Those also are gone, which were born with me.*

Mor. *This fable sheweth, that we ought not to be sorry for lost means. For that which we receive not of nature when we are born, cannot always continue with us.*

34. Of the Eagle, and the Fox.

1. AN *Eagle and a Fox* having made a league of amity between themselves, *resolved* to dwell hard by one another, *supposing their friendship would be the more firm* by their often converse.

2. *The Eagle therefore* made her nest upon a high tree, *and the Fox laid her cubs near the tree, among the bramble bushes.*

3. One day *then, when the fox went out of her* kennel *to seek* something wherewithall to feed her cubs, *the Eagle even her self* lacking meat, *flew into the covert, and snatcht away the foxes cubs, and gave them to her young ones to eat.*

4. *When the fox came back again, and understood of the cruel deed of her young ones, she was very sorrowfull.*

5. *And whereas she was not able to revenge her self of the Eagle, because, being a four-footed beast, she could not pursue a bird, she cursed the eagle,* (a thing which is incident to the poor and impotent) *and wished* some mischief or other might befall her.

6. Into so great a hatred is violated friendship turned.

7. *It befell then in those days, that a goat was sacrificed in the country, a piece whereof the eagle snatch'd away, together with the* live coals, *and carried it to her nest; but when the wind blew somewhat high, the nest, which was* made of hay, and small and dry sticks, *was burnt.*

8. *Assoon as the Eagle's young ones* felt the fire, because they were not *yet* able to flie, *they* fell down to the ground.

9. *The fox catch'd them up presently, and ate them in the eagle's sight.*

Mor. *This Tale signifieth, that they which violate friendship, though they may avoid the vengeance of them whom they have hurt, yet shall not escape the judgment of God.*

35. O

8. Et hæc dicens, *manum parieti incussit, oculum leoni eruere volens*; & *in clavo*, qui illic latebat, *offendebat*.

9. *Qua expercussione manus emercuit, succrevitque sanies, ac febris subsecuta est*, brevique tempore adolescens est mortuus.

10. Ita leo adolescentem occidit, *nihil adjuvante patris sophismate*.

Mor. Hæc fabula innuit, quæ ventura sunt devitare posse neminem.

33. *De Calvo crines externos gerente pro nativis.*

1. CAlvus quidam *mentitos crines gerens*, dum equo vehebatur, ecce, *sibi validior ventus illos de capite sustulit*.

2. *Risus statim magnus à circumstantibus excitabatur*, & *ille mutus risu ad illos, inquit*;

3. Quid mirum, si crines qui non erant mei, à me recesserunt?

4. Illi quoque recesserunt, qui mecum fuerant nati.

Mor. Hæc indicat fabula, nos non debere mœrere ob amissas opes. Quod enim nascentes à natura non accipimus, non potest nobiscum perpetuò manere.

34. *De Aquila, & Vulpe.*

1. AQuila & vulpes, *constata inter se amicitia, in proximo habitare* constituunt, firmiorem amicitiam *ex frequenti conversatione* fore putantes.

2. Igitur aquila *nidum alta super arbore instituit*; vulpes verò arborem prope inter dumeta catulos collocat.

3. *Una* igitur *dierum*, cùm vulpes latibulum egressa *pastum catullis quæreret*, aquila & ipsa *cibi indiga*, in latibulum devolans, vulpis catulos arripuit, ac pullis suis comestum præbuit.

4. Vulpes reveniens, cognitâ filiorum morte atroci, valdè tristata est.

5. Et cùm aquilam ulcisci non posset, quia quadrupes existens volucrem persequi nequibat (*quod unum miseris ac impotentibus datur*) aquilam execratur, ac *mala illi imprecatur*.

6. *Tantum in odium violata vertitur amicitia.*

7. Contingit igitur illis diebus ruri caprum immolari, cujus frustum unà cum *carbonibus accensis* aquila arripiens, *sustulit ad nidum*, sed *vento vehementius spirante, nidus*, qui *ex fœno ac materia exili aridáque confectus erat* incenditur.

8. Aquilæ pulli *flammam sentientes, cum volare adhuc nequirent, humi decidunt*.

9. Vulpes confestim illos arripiens, in aquilæ conspectu devorat.

Mor. Fabula significat, quòd qui amicitiam violant, quamvis eorum quos læserint, ultionem declinent, *Dei supplicium non tamen effugient*.

35. Of the Eagle, and the Raven.

1. AN Eagle flying down from an high rock, snatcht a lamb away on of a flock of sheep; which thing when a raven saw, being moved with emulation she flew upon a Ram, with a great deal of noise and croaking, and so fastned her claws into the Rams fleece, that she could not rid her self thence, no not by the fluttering of her wings.

2. When the shepherd saw her thus intangled, he ran to the raven, and catcht her; and after he had cut her wings, he gave her to his children to play withall.

3. But when one asked the raven what bird she was, the raven said, Heretofore indeed, according to mine own conceit, I was an Eagle; but now I know verily, that I am but a Raven.

Mor. This fable signifieth, that he that dareth to attempt any thing beyond his strength, doth only bring this about, that he falls too often into adversity, and makes himself ridiculous to the common sort.

36. Of the Eagle, and the dung-Beetle.

1. AN Eagle pursued an Hare; the Hare not knowing what to do, seeing a Beetle, which the opportunity offered her, besought help of it: to whom the Beetle promised safety, and its protection.

2. Afterwards, when the beetle saw the Eagle drawing near, it intreats her, that she would not take its servant away from it by force.

3. But the Eagle scorning the beetle's littleness, devoured the hare before its face.

4. But the beetle remembring the wrong done it, minded where the Eagle built.

5. Lo, the Eagle layeth her eggs, the beetle being carried aloft with its wings, flies to the Eagle's nest, and rowling out the eggs, threw them down to the ground.

6. The eagle being grieved for the loss of her eggs, flew to Jupiter (for she is a bird consecrated to that god) and desired him, that she might have a safe place granted to lay her eggs in.

7. Jupiter gave her leave, that when the time comes, she should lay her eggs in his lap.

8. The beetle foreseeing this, made a ball of dung, and flying up on high, let it fall upon Jupiters lap.

9. Jupiter being desirous to shake the ball out of his lap, shak'd out the Eagles eggs also with it.

10. From that time to this, they say, the eagle never layeth whilst the beetles are in being.

Mor. This fable signifieth, that no man surely is to be despised; because there is no body that receiveth a wrong, but may seek to revenge himself when time serveth.

37. Of the Nightingale and the Hawk.

1. A Nightingale, as she sat on a high oak, sung all alone, as she used to do. 2. So soon as a Hawk, that was seeking meat, espied her, he flew to her on a sudden, and snatch'd her away.

3. But the Nightingale, when she saw she was going to be killed, intreated the hawk, that he would let her go, because she was not sufficient

35. *De Aquilâ, & Corvo.*

1. AQuila celsâ ex rupe devolans, agnum ex ovium grege arripuit; quam rem cùm corvus conspicatur, æmulatione motus, *vehementi cum strepitu ac stridore*, devolat in arietem, atque *ungues in arietis vellus* ita *implicat*, quod inde etiam *motu alarum*, se explicare non potest.

2. Hunc pastor cùm ita implicitum videt, accurrens corvum comprehendit, atque *alarum pennis incisis, pueris suis pro ludibrio dedit.*

3. Verum enim cùm quispiam corvum rogaret, quænam volucris esset, corvus ait, Priùs quidem, *quoad animum*, aquila fui; nunc verò me corvum esse certè cognosco.

Mor. Fabula significat, quòd qui *supra vires quippiam audet, hoc solum efficit*, quod in adversa sæpius incidit, ac *se vulgo ridiculum exhibet.*

36. *De Aquilâ, & Scabrone.*

1. AQuila leporem persequebatur; lepus *consilii inops*, quem tempus obtulit, scabronem videns, ab eo auxilium imploravit; cui scabro pollicitus est tutelam ac custodiam suam.

2. Deinde cùm aquilam propinquantem scabro conspicatur, eam precatur ne suum eripiat sibi servum.

3. Aquila, scabronis parvitatem contemnens, *coram eo* leporem exedit.

4. Verùm scabro *suæ injuriæ memor*, ubi aquila nidificaret, observat.

5. Ecce, aquila ova parit; scabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humi dejecit.*

6. Aquila jactura ovorum *mœrore concita* evolat ad *Jovem* (est enim ales deo illi sacrata) *ac locum ad pariendum sibi tutum dari precatur.*

7. *Jupiter illi concedit*, ut, cùm tempus adest, ejus in sinu pariat ova.

8. Hoc scabro prævidens *globum è stercore confecit*, atque *sursum evolans*, in *Jovis* sinum demisit.

9. *Jupiter* volens è *sinu globum excutere*, ova aquilæ simul excussit.

10. *Ex tunc*, aiunt, aquilam nunquam parere, *quo tempore scabrones existunt.*

Mor. Fabula significat, quòd nullus porro contemnendus; quoniam *nemo est, qui injuriam accipiat, quin cum tempus datur se ulciscì quærat.*

37. *De Philomelâ, & Accipitre.*

1. PHilomela, cùm *alta quercu sederet, more suo* sola canebat.

2. Eam accipiter cibum quæritans cùm intueretur, repentè advolat, illamque rapit.

3. At philomela *quum se interemptum iri videt*, accipitrem precatur, ut *se missam faciat* quoniã *ad explendum ejus ventrem ipsa satis minime sit*; sed

to fill his belly; but that it would be a gallant piece of work *to turn him to the greater birds, to satisfie himself.*

4. *The hawk* looking frowningly upon her, *said*, Truly I should be worse than a fool, *if I should let go the meat* which I have in my clutches, *in hopes of* a larger prey.

Mor. *The tale signifieth, that* they that forgo that which they have in their hands, *in hope of greater matters, are* too much void of wit & reason.

38. Of the Fox, and the He-Goat.

1. A *Fox and an He-goat being thirsty went down into a Well*; but *when after their drinking the He-goat looked for a way out, the fox said* gently *to him,* 2. Have a good heart, *for I have well considered what may be for our safety.*

3. *For thou shalt* stand bolt upright, *and* hold thy fore-feet and thy horns close to the wall, *and* I climbing over thy shoulders, *and thy horns, after I shall be got out of the pit, will take thee by the hands, and draw thee hence from above.*

4. *The He-goat was* very ready to serve him.

5. *The Fox being glad of his own getting out,* played upon the goat *about the mouth of the well.*

6. *But as the He-goat blamed him, that he had not kept covenant with him, the fox said wittily to him;*

7. *Goat,* If thou hadst had so much wit, as thy beard hath hairs, *thou wouldst not have gone down into the pit, before thou hadst* considerately *seen a way out thence.*

Mor. *This fable sheweth, that* men that are wise, *will first* consider the end of things, before they set themselves to do things.

39. Of the Fox, and the Lion.

1. WHen a *Fox, that had never seen a Lion, met him by chance,* he was so affrighted, that he was even ready to die.

2. *When he saw him a second time, he was affrighted, but* not so as at the first. 3. *When he looked upon him the third time, he came nearer him, and ventured* to talk with him face to face.

Mor. *This fable sheweth, that* use and custom makes the most terrible things familiar.

40. Of the Cat, and the Cock.

1. WHen a *Cat had got a Cock, and* sought an occasion why to eat him, *he began to accuse him that he was a turbulent creature, and one that would not let folks sleep by night, for his making a noise.*

2. *The Cock excused himself, that* he did it to pleasure them, *forasmuch as he* called them to do their work.

3. *Again the Cat said, Thou art impious and wicked above measure, because thou continually dost against nature; for thou neither forbearest thy mother nor thy sister; but through incontinency dost carnally behave thy self towards them.*

4. *The Cock maintained that too, that he did it likewise for his dames profit; for by such like copulation, the hens lay eggs.*

5. *Then saith the Cat,* Though thou hast many excuses, *yet* I do not mean to fast.

Mor.

ſed pro ſaturitate ſuâ ut ad majores ayes ſe vertat, *opus profectò fore.*

4. Eam accipiter *torvè conſpiciens* ait; *Stultus equidem minimum eſſem*, ſi, quem *manibus teneo* cibum, illum dimitto *amplioris ſpe paſtus.*

Mor. Fabula ſignificat, quòd qui *minimum ad, quod manu tenent*, rerum majorum ſpe, *conſilio inepes ac ratione* nimium ſunt.

38. *De Vulpe, & Trago.*

1. VUlpes & tragus ſitientes in quendam puteum deſcenderunt; *veram exim*, poſt potum, cùm egreſſum conſpiceret hircus, vulpes ei comiter ait,

2. *Bono ſis animo*; nam quid ſaluti noſtræ opus ſit probè animadverti.

3. Etenim *rectus ſtabis*, ac *pedibus anterioribus*, *cornibuſque* muro *adhærebis*; tuas ego *ſcapulas*, cornuaque *conſcendens*, cùm egreſſa puteum fuero, te per manus comprehendens, hinc deſuper trahàm.

4. *Huic* caper *prompte deſervivit.*

5. Vulpes ſuo exultans egreſſu, circa os putei capro *illudebat.*

6. At dum caper illam inculat ſibi pacta non ſervâſſe, ei facetè vulpecula inquit;

7. *Si ea*, caper, *ſapientia præditus eſſes, quo pilorum ornatu iſtæc tua barba referta eſt*, non prius in puteum deſcendiſſes, quam egreſſum penſiculatè vidiſſes.

Mor. Fabula ſignificat, quòd *homines conſilio præditi, rerum fines prius inſpiciem, quam deni operam rebus gerendis.*

39. *De Vulpe, & Leone.*

1. VUlpes, quæ nunquam viderat leonem, cùm illi fortè obviâſſet, *adeò pertimuit, ut mortem pene obiret.*

2. Rurſum illum cùm aſperiſſet, pertimuit; ſed *minimè ut primum.*

3. Eum tertiò cùm intueretur, prope accedens, fuit ausa *eum alloqui.*

Mor. Fabula ſignificat, quòd *rerum terribilia uſus & conſuetudo domeſtica facit.*

40. *De Cato, & Gallo.*

1. CAtus cùm gallum cepiſſet, atque *cauſam quæreret, qui eum tolerare poſſet*, illum criminari cœpit, quòd eſſet animal turbulentum, qui noctu clamitando haud permitteret quieſcere mortales.

2. Gallus ſe excuſabat, quòd *id ageret ad eorum voluptatem* cùm *ad opera facienda* illos *excitaret.*

3. Rurſum catus ait, Impius es, ac ſupra modum ſceleſtus, qui agis continuò contra naturam, cùm nec à matre, nec à ſororibus te abſtineas; ſed per inconvenientiam cum illis te commiſceas.

4. Gallus item defendebat; quòd dominæ ſuæ quæſtûs gratia id quoque ageret; enimverò ex hujuſmodi coitu galli & pariunt ova.

5. Tunc inquit catus, *Excuſationibus licet abundes, ego tamen jejunare haud intendo.*

Mor.

Mor. *This fable signifieth, that he that is naught by nature,* when once he hath resolved to do amiss, *doth not cease from his naughtiness,* though he have no colour of excuse.

41. Of the Fox without a tail.

1. A *Fox having his tail cut off,* to get out of a trap, *when* for shame he thought it a death to live, *devised to persuade other foxes by a wile, that* under a pretence of a common benefit, *they should every one cut off his own tail, and so* lessen his disgrace.

2. When *therefore* the foxes were all met together, *he persuadeth them to cut off their tails; maintaining, that their tails were not only a disgrace to foxes, but a heavy and foolish burden.*

3. *One of the foxes answered her wittily, Ho sister,* if the matter be good for your self only, it is not fair for you to counsel others also unto it.

Mor. *This fable belongs to them, that, under a shew of charity,* look at their own benefit in advising others.

42. Of the Fisherman, and the Smaris, a small fish.

1. A *Fisherman,* that cast his net into the sea, *took a Smaris, a small fish in it, which being but* little, because it was young *yet intreated the fisherman,* he would spare its life, *till he was a big one, and he might make more profit of it.*

2. *The fisherman answered it neatly, Truly,* I should be out of my wits, *If I should let that go, in hopes of more gain, which is* but very little profit to me.

Mor. *The fable signifieth, that it would be a fond thing to let go certainties for uncertainties,* though there may be great hopes in them.

43. Of the Fox, and the Bramble.

1. As *a fox* got up upon a hedge, *to avoid the danger which he saw near him, he* took hold of a bramble, *and* prickt the hollow of his foot with the prickles.

2. *And when he was* sore wounded, *he sighed, and said to the bramble, When I fled to thee to help me,* thou didst undo me worse.

3. *To whom the bramble said, Thou wast mistaken, fox, which thoughtest to catch me with the like wiles wherewith thou hast used to catch others.*

Mor. *This tale sheweth, that it is a fond thing to desire help of them,* whose nature it is to do mischief, *rather than to do good to others.*

44. Of the Fox, and the Crocodile.

1. *THE Fox and the Crocodile strove about their nobility.*

2. *When the Crocodile* alledged many things for himself, *and* vaunted himself beyond measure, *touching the splendour of his Ancestors; the Fox smiling, said:*

3. *Oh friend, although thou hadst never said this, it is clearly manifest by thy skin, that thou hadst been deprived of the splendour of thy ancestors,* now these many years.

Mor. *This fable signifieth, that* the matter it self doth most of all confute lying persons.

45. Of

Mor. Fabula significat, quòd qui pravus exiſtit naturâ, *cum ſemel delinquere animo propoſuit, quamvis cauſæ deſit præterea*, à pravitate tamen non deſiſtit.

41. *De Vulpe ſine caudâ.*

1. VUlpes, ut *laqueo evaderet*, abſciſsâ caudâ, cùm è *pudore vitam ſibi mortem putaret*, excogitavit alias dolo inducere vulpes, ut *ſub communis commodi ſpecie*, ſibi ſingulæ caudam abſcinderent, & ſic *ſuum dedecus levaret.*

2. Itaque *ad unum vulpibus congregatis* ſuadet, ut caudam ſibi abſcindant, diſſerens caudam non modò dedecori vulpibus eſſe, ſed oneri gravi atque inepto.

3. E vulpibus una ei facetè reſpondit; Heus ſoror! *Si res iſta tibi ſoli conducit, hoc itidem aliis conſulere haud æquum eſt.*

Mor. Hæc fabula ad eos ſpectat, qui ſub charitatis ſpecie, *ſuum commodum conſulendo proſpiciunt.*

42. *De Piſcatore, & Smaride piſciculo.*

1. PIſcator, qui *mari rete tetendit*, eo Smaridem cepit piſciculum; qui *parva adhuc ætate*, piſcatorem orabat ut dum grandis eſſet, atque majorem quæſtum ex eo aſſequi poſſet, *ei vitam donaret.*

2. Huic piſcator lepidè reſpondit; Ego quidem *mente carerem*, ſi quod *minimum mihi eſt lucrum*, id dimitterem amplioris ſpe quæſtûs.

Mor. Fabula ſignificat, quòd certa pro incertis, *quamvis in eis magna eſſet ſpes*, ſtultum eſſet dimittere.

43. *De Vulpe, & Rubo.*

1. VUlpes cùm *ſepem* quandam *aſcenderet*, ut periculum vitaret, quod ſibi imminere videbat, *rubum manibus comprehendit*, atque *volam ſentibus perfodit.*

2. Et cùm *graviter ſaucia foret*, gemens, inquit ad rubum; ut me juvares cùm ad te confugerim, *tu deterius me perdidiſti.*

3. Cui rubus; Erràſti, vulpes, ait, quæ pari dolo me capere putâſti, quo cætera capere conſuevi ſti.

Mor. Fabula ſignificat, quod ſtultum eſt implorare auxilium ab illis, *quibus natura datum eſt obeſſe*, potiùs quam aliis prodeſſe.

44. *De Vulpe, & Crocodilo.*

1. VUlpes & Crocodilus de nobilitate contendebant.

2. Cum Crocodilus *multa pro ſe adduceret*, & *ſupra modum ſe jactaret* de ſplendore progenitorum ſuorum, vulpes ei ſubridens, ait;

3. Heus amice, etſi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd *multis jam annis* tuorum ſplendore fuiſti denudatus.

Mor. Fabula ſignificat, quòd *homines mendaces res ipſa ſæpiſſimum refellit.*

45. Of the Fox, and the Hunters.

1. A Fox *running away from the Hunters, and being now* weary with running along the way, *by chance light on* a woodman, *whom he intreated to hide him in any place.*

2. *He shewed him his* cottage.

3. *The Fox going into it,* hid himself in a corner.

4. *The Hunters come, they ask the woodman if he saw the Fox.*

5. *The woodman indeed denied in words that he had seen him;* but pointed at the place with his hand, *where the fox lay hid.*

6. *But the Hunters* having not at all understood the matter, *went away presently.*

7. *The fox,* assoon as ever he saw them gone, *coming out of the cottage, went softly back again.*

8. *The woodman blames the fox, because whereas he had saved him, he did not thank him at all.*

9. *Then the fox running himself,* said softly to him;

10. *No friend; if the deeds of thy hands and thy behaviour, had been like thy words, I would have given thee deserved thanks.*

Mor. *This fable signifieth, that a naughty man, though he promise good things, yet he performeth things that are bad and wicked.*

46. Of the Cocks, and the Partridge.

1. WHen *one had a many cocks at home, he let a Partridg, which he had bought, feed amongst them.*

2. *But when the cocks molested her, and* pecked her with their bills, *the partridge* was very sorry at the wrong done her, *thinking, that because she was a stranger, and not of that kind, those injuries were offered her.*

3. *Afterwards, when the partridge saw the cocks fighting among themselves, she* abandoned her sorrow, *and said;*

4. *For the future indeed I shall not be grieved, seeing I see such grievous fighting amongst themselves.*

Mor. *This tale sheweth, that wise men* take patiently the wrongs, *that are most done them by those, that* neither know how to forbear themselves, nor their own.

47. Of the Fox, and the Vizard.

1. A Fox *being got into a* Musician's house, *as he* earnestly gazed upon *the things made ready in the house, he found* an hobgoblins head artificially and industriously made; *which he taking in his hands, said,*

2. *O what an head is this, without brains!*

Mor. *This fable sheweth, that all that are handsom in body, have not the same beauty of mind.*

48. Of the Man, and the Wooden-God.

1. A Man *having a wooden-god at home,* intreated it, to give him some good thing; *but the more he prayed it,* the less his estate was at home.

2. At

45. *De Vulpe, & Venatoribus.*

1. VUlpes venatores effugiens, ac *per viam currendo* jam *defessa*, *hominem* casu reperit *lignarium*; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.

3. Vulpes illud ingrediens, *in angulo quodam se abscondit.*

4. Adsunt venatores; lignarium, si vulpem viderit, rogant.

5. Lignarius verbis quidem se vidisse negat; *manu* verò, ubi vulpes latebat, *locum ostendit.*

6. Verùm enim venatores *re haud percepta* statim abeunt.

7. Vulpes, *ut illos abiisse prospicit*, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quòd, cùm salvum fecerit, nihil sibi gratiarum agat.

9. Tunc vulpes se convertens, *Illi tacite ait*;

10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas tibi persolverem gratias.

Mor. Fabula significat, quòd *homo nequam*, etsi bona pollicetur, mala tamen & improba præstat.

46. *De Gallis, & Perdice.*

1. GAllos quamplures cum quis domi haberet, quam emerat perdicem illis compascere permisit.

2. Sed cum galli illam infestarent, *rostrisque petuerent*, perdix *ea injuria vehementer perdoluit*; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.

3. Gallos deinde cùm ad invicem certantes conspiceret perdix, *amota animi perturbatione*, ait;

4. *De cætero* quidem haud trisabor, posteaquam inter eos odiosa certamina cerno.

Mor. Fabula significat, quòd homines sapientiâ præditi, *moderato animo ferant injurias* ab illis vel maximè sibi illatas *qui nec sibi, nec suis parcere sciunt.*

47. *De Vulpe, & Larvâ.*

1. VUlpes *citharœdi domum* ingressa, dum, quæ domi parata sunt *sagaciter explorat*, *larvæ caput* reperit, *arte industriosa compositum*; quod manibus capiens, ait;

2. O quale sine cerebro caput!

Mor. Fabula significat, quod non omnes corpore decori, eandem animi habent pulchritudinem.

48. *De Homine, & Ligneo Deo.*

1. HOmo quidam deum ligneum domi habens, *eum orabat* ut *bona quippiam sibi tribueret*; sed quanto magis orabat, eò *res domi angustior erat.*

2. De-

2. *At the last, he* being moved with anger, *took the god by the legs, and* knocked its head against the wall.

3. *When its head then was struck off,* a great deal of gold flew out, *which the man gathering up, said:*

4. Thou art too cross *and perfidious, because, whilst I honoured thee, thou didst me no good; but now thou art stricken and beaten,* thou hast done me an abundance of good.

Mor. *This fable signifieth, that a naughty person, if ever he do good,* he doth it, because he is forced to it.

49. Of the Dog that was invited to Supper.

1. A *Man when he had* provided a dainty supper, invited a friend home; *his dog also* bad *the other mans dog* to supper.

2. *When he came into the house, and* saw so much good chear got ready, *he said merrily with himself,*

3. *I shall surely so fill my self to day, that I shall not need to eat to morrow; and when he had said this,* he wagged his tail for fain.

4. *But the Cook seeing him,* took him softly by the tail, *and after he* had whirled him often about, threw him out at the window.

5. *He being amazed,* got up from the ground, *and* ran away crying. *Other dogs met him, and asked how gallantly he had supped?*

6. *But he being ready to faint, said, I have so* filled my self with drink and good chear, *that* I saw not the way how I got out.

Mor. *This fable signifieth, that one ought not to be merry at those things, at which he is to be sorry.*

50. Of the Eagle, and the Man.

1. W*Hen a man had caught an Eagle,* he pluck'd off the feathers of her wings, *and* put her to tarry amongst his pullein.

2. *Afterwards, one having bought her,* put feathers into her wings again.

3. *Then the Eagle flew and caught a Hare, and carried it to her benefactor.*

4. *Which thing the Fox seeing, said to the man, Do not* entertain *this eagle* on guest-wise *as formerly,* lest she offer to catch you, as well as she did the hare.

5. *Then the man likewise* pluck'd away the eagle's feathers.

Mor. *This fable signifieth, that they that do us good turns are to be requited;* but naughty persons are by all means to be avoided.

51. Of the Husbandman.

1. A *Man that was an Husbandman,* when he saw that his life was near an end, *and had a mind his sons should be* well skilled in ordering the ground, *he called them, and said;*

2. *Sons,* I am a dying, *and all my goods are laid in my vineyard.*

3. *They, after their fathers decease, thinking to find a treasure in the vineyard,* took spades, and hacks, and mattocks, *and* quite digged up the vineyard, *and found no treasure.*

4. *But* the vineyard, *after it was well digged,* brought forth far more fruit than it was wont to do, *and made them rich.*

Mor.

2. Demùm ille, *concitus iræ*, deùm cruribus capit, & *caput parieti percutit.*

3. Excusso igitur capite, *multum auri exiliit*, quod homo colligens, ait;

4. *Perversus nimium es* atque perfidus, qui dum in honore te habui, nihil equidem profuisti; percussus verò & verberatus *boni plurimum contulisti.*

Mor. Fabula significat, quòd homo nequam si quando prodest, *id efficit vi coactus.*

49. *De Cane ad cœnam vocata.*

1. VIR quidam cùm *cœnam opiparam parasset, amicum quendam domum vocavit*, ejus quoque canis canem alterius *ad cœnam invitavit.*

2. Is domum ingressus, *cum tantum dapium videret apparatum*, lætus secum ipse ait:

3. Hodie porrò ita me explebo, quòd die crastino comedere non indigebo; hisque dictis, *motu caudæ applaudit.*

4. Coquus verò conspiciens, *tacitus per caudam cepit*; atque illum *sæpius rotans, per fenestram projicit.*

5. Ille attonitus, *humo assurgens*, dum *clamando aufugit* cæteri canes ei occurrunt, atque rogant quàm opiparè cœnaverit?

6. At ille languens ait; Ita *potu & dapibus me explevi*, quòd *quam exiverim viam non vidi.*

Mor. Fabula significat, quòd quibus rebus quis doliturus est, rebus illis lætari non debet.

50. *De Aquilâ, & Homine.*

1. AQuilam homo quidam cùm cepisset, *pennis alarum* ei evulsis, *inter gallinas morari dimisit.*

2. Eam deinde quidam mercatus, *pennis alas denuo munit*;

3. Tum aquila volans, leporem capit, fertque illum benefactori suo.

4. Quam rem conspiciens vulpes, homini ait; Noli hanc aquilam, uti prius, *hospitio habere; ne ceu leporem, te æque venetur.*

5. Tum homo *aquilæ* item *pennas evulsit.*

Mor. Fabula significat, quòd bene facientes sunt quidem remunerandi; *improbi* verò *omni studio vitandi.*

51. *De Viro Agricolâ.*

1. HOmo quidam agricultor existens, *cum finem vitæ sibi adesse cognosceret*, cuperétque filios *in agrorum cultu fieri peritos*, eos vocavit atque inquit;

2. Filii, *ego è vita decedo*, bona mea in vineâ consita sunt omnia.

3. Illi post patris obitum, putantes in vinea thesaurum rerum reperire, *assumptis ligonibus, marris, ac bidentibus, vineam funditus effodiunt*, nullumque thesaurum inveniunt.

4. Verùm enim *vinea* cum probè effossa foret, *longe plures solito fructus produxit*, atque illos divites fecit.

Mor. *This fable signifieth, that daily labour yields a treasure.*

52. Of the Collier, and the Whitster.

1. A *Collier intreated a* Whitster, *that he would* dwell with him in a house that he had hired.

2. *But the Whitster* having had experience of the thing to be otherwise, *said*, That would not be good for me.

3. *For what I should* whiten, *thou wouldst* smut them all with the embers of thy coals.

Mor. *The fable signifieth, that things white in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. A *Fox being very* hungry, *when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and* ate so much, that he made his belly swell mightily.

2. *And when by reason of too much swelling of his belly, he could not get forth, he sighed as he smelled.*

3. *When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for*; and after he understood the cause *why he sighed, he said wittily:*

4. *Thou must tarry there, till thou best made as lean as thou wast, when thou wentest in.*

5. *For so thou wilt easily get out.*

Mor. *This fable signifieth, that nothing is so hard, but time can dissolve it.*

54. Of a Fisherman.

1. A *Fisherman being* not well skilled in fishing, *took a pair of pipes and a net, and came to the Sea-shore, and* stood upon a rock, *and began first to pipe, supposing he could easily catch fish by piping.*

2. *But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and* caught a great many fish.

3. *But when he drew the fish out of his net, and saw them dancing*, he said wittily;

4. *O naughty living creatures! whilst I piped ye would not dance, and now because I give over piping*, ye do nothing but dance.

Mor. *This fable signifieth, that all things are well done, which are done in their season.*

55. Of the Fishermen.

1. *When some Fishermen, that had* gone to fishing, *and were wearied* with fishing long, *and spent also with hunger and grief, because they had taken nothing, resolved to go their way; behold, a fish, that fled from another that pursued it, leapt into the boat.*

2. *The fishermen being very glad, caught hold of it; and when they came again into the city*, they sold it at a great rate.

Mor. *The fable signifieth, that fortune often affords that, which skill cannot do.*

Mor. Fabula significat, quòd *labor assiduus thesaurum parit.*

52. *De Carbonario, & Lotore.*

1. CArbonarius *lotorem* quendam rogavit, ut *quam pretiò conduxerat domum secum pariter cohabitaret.*

2. At lotor *rem alias expertus*, ait, *Id conducibile haud mihi esse.*

3. Nam quæ *albificarem*, ea omnia *carbonum favillis* ipse *macularem.*

Mor. Fabula significat, quòd res naturâ dissimiles stare simul commodè non possunt.

53. *De Vulpe esuriente.*

1 VUlpes *ingenti fame concita*, cum quodam in tugurio carnis frustum ac panem reposita perspiceret, tugurium intravit, atque *tantum comedit, quod ad ingentem tumorem ventrem distendit.*

2. Et cum nimiâ ventris tumefactione inde egredi nequiret, tumens gemebat.

3. Ejus gemitum vulpes alia, transiens illâc, cùm audiret, illuc accedit, rogatque, quidnam gemeret, deinde *causam gemitus edoctæ*, lepidè ait;

4. Illic manendum est, usque dum eò tenuis efficiaris, quanta eras, cùm intrâsti.

5. Nam eo pacto facilè egredieris.

Mor. Fabula significat, quòd nihil est tam durum, quod tempus non dissolvat.

54. *De Piscatore quodam.*

1. PIscator quidam *piscandi inexpertus*, tibiis ac reti assumptis, *juxta maris littus accedit*, atque *saxo quodam superexistens*, imprimis, *tubicinare cæpit*; putans cantu se pisces facile esse capturum.

2. Verum cantu quum nullum consequeretur effectum, depositis tibiis, rete in mare dimittit, ac *pisces cepit perplures.*

3. Sed cùm ex reti pisces extraheret, atque eos saltantes perspiceret, *non insulsè ait:*

4. O improba animalia! dum *ad tibiam cecini*, saltare noluistis; nunc, quia canere cessi, *saltus datis assiduos.*

Mor. Fabula significat, quòd omnia probè fiunt, quæ fiunt tempore suo.

55. *De Piscatoribus quibusdam.*

1. PIscatores *piscatum profecti* dixque *piscando defessi*, fame præterea & mœrore, quòd nihil cepissent confecti; cùm abire decernunt, ecce, piscis quidam, alium fugiens se insequentem, in naviculam saltat.

2. Illum piscatores *lesi admodum* comprehendunt, ac in urbem reversi *grandi pretio vendunt.*

Mor. Fabula significat, quòd frequentiùs fortuna id exhibet, quod ars effecre non potest.

56. Of the Fox, and the Libard.

1. THE Fox and the Libard contended about their fairnes: when the libard thought the sundry spots of his body an ornament to himself, the fox said mildly:

2. I indeed am to be judged far the fairer, which have not my body but my mind marked with several marks.

Mor. The fable signifieth, that the beauty of the mind is better, than all the decking of the body.

57. Of the Fishermen.

1. SOme Fishermen dragg'd a net in the sea, which when they felt to be heavy, they skipt for joy, supposing that they had many fish intangled in the net.

2. But when, as they drew the net to the land, they saw few fish, and a great stone to be in the net, they were very sad.

3. One of them that was antient, said wittily to his fellows, Set your hearts at ease; for, sorrow is the sister of mirth.

4. For one ought to foresee changes that are like to fall, and that he may bear them the more easily, to perswade himself that they will come to pass.

Mor. This fable signifieth, that he that remembreth man's condition, is not daunted in adversity.

58. Of the Frogs, that requested a King.

1. THE frogs being grieved, that they had no King, sent petitioners to beseech Jupiter, that he would bestow a King upon them.

2. Jupiter knowing their simplicity, threw a log down into the midst of the pool.

3. Which when it fell into the pool, the sound of it affrighted the frogs exceedingly.

4. Who when they perceived to be a log, sent again to beseech Jupiter that he would give them a live King, and not a dead one.

5. Jupiter being moved with their fond requests, gave them a water-serpent to be their King.

6. When he devoured the frogs day by day, the frogs besought Jupiter a third time, to take away the cruel and fierce King from them.

7. Then Jupiter said, Take ye that King for always, whom ye have gotten with so many petitions.

Mor. This fable signifieth, that we oftentimes wish for those things which we are sorry afterwards to have obtained.

59. Of the she-Cat changed into a Woman.

1. A She Cat being fallen in love with a handsom young man, besought Venus, to change her into a woman.

2. Venus pitying her, changed her into a Womans shape: whom, because she was very pretty, her sweet-heart quickly had to his house.

3. But as they sat together in the chamber, Venus being desirous to try whether she had changed her manners, as well as her face, put a mouse in betwixt them, which as soon as she saw, having forgotten her shape and her love, she ran after the mouse to catch her.

4. A

56. *De Vulpe, & Pardo.*

1. VUlpes cum pardo de pulchritudine contendebat; cùm varias corporis notas pardus sibi duceret decori, vulpes ei comiter ait:
2. Ego quidem longè formosior sum judicanda, quæ non corpus sed animum *variis notis* habeo *notatum*.

Mor. Fabula significat, quòd *decor mentis* est potior omni *corporis ornatu*.

57. *De Piscatoribus quibusdam.*

1. PIscatores quidam *mari rete trahebant*; quòd cum grave esse sentirent, lætitiâ gestiunt, putantes multos pisces habere irretitos.
2. Sed ut *rete in terram traxerunt*, pisces quidem paucos *saxum* verò *ingens* reti ineſſe cum perspiciunt, *longè tristantur*.
3. Quidam ex illis *natu jam grandis*, *non inurbane* sociis *inquit*: *Animis effote quietis*: quippe *lætitiæ soror est mœstitia*.
4. Oportet enim casus prospicere futuros, illosque ut leniùs quis ferat, persuadere sibi esse eventuros.

Mor. Fabula significat, quòd qui reminiscitur sortis humanæ, *in adversis* minimè *frangitur*.

58. *De Ranis, Regem petentibus.*

1. RAnæ, mœrentes quòd sine rege forent, *Jovi supplicatum oratores mittunt*, ut regem sibi daret.
2. *Jupiter* earum simplicitatem cognoscens, *lignum in stagni medium* dimisit.
3. Quod cum in stagnum cecidit, ejus sonus *supra modum terruit* ranas.
4. Quæ, cùm lignum esse senserunt, rursus *Jovi* supplicatum mittunt, ut regem vivum, haud mortuum, sibi dedet.
5. *Jupiter stultis* earum *precibus* motus, hydrum illis dedit in regem.
6. Is *in diem* cùm ranas devoraret, tertio *Jovem* ranæ precantur, ut regem sævum atque immanem ab eis amoveret.
7. Tunc *Jupiter* inquit, Quem tot precibus regem exorâstis, *eum vobis perpetuum habetote*.

Mor. Fabula significat, quòd *sæpe ea precamur*, *quæ impetrasse postea nos pœnitet*.

59. *De Cata in fœminam mutata.*

1. CAta quædam, *specie* cujusdam *adolescentis amore capta*, Venerem orâvit, ut eam in hominem mutaret.
2. *Venus* illius miserta, in formam hominis mutavit eam; quam cùm *longe specioſa* esset, *amator* domum subitò abduxit.
3. Sed cum in cubiculo simul sederent, *Venus* experiri cupiens si mutatâ facie mutasset & mores, *in medium constituit murem*; quem, cum illa prospexit, oblita formæ, & amoris sui, *murem*, ut *capteret*, *persecuta* est.

4. At which thing *Venus* being vexed, *turned her again into the former shape of a cat.*

Mor. *This fable signifieth, that* a naughty person, *though he change his vizard, doth nevertheless retain the same manners.*

60. Of an old Man that wished for Death.

1. *AN old man carrying a bundle of sticks out of a wood, upon his shoulders, after he was* weary with the long way, *laid his bundle upon the ground, and wished for death.*

2. *Lo,* death comes, *and asks him* the reason, why *he called him.*

3. *Then quoth the old man, That thou mightest* lay this bundle of sticks upon my shoulders.

Mor. *This fable signifieth, that whosoever is* desirous of life, *though it be* subject to a thousand dangers, *yet doth always avoid death.*

61. Of the Woman, and the Physician.

1. *AN old woman being* troubled with an inflammation in her eyes, sent for a Physician to cure her, promising to give him a good fee, *if she should be cured of that disease; but if she were not freed of it,* she agreed that she should owe him nothing.

2. *But the Physician, as often as he went to cure her, did so often carry something out of her house by stealth.*

3. *The woman therefore, after her sore eyes were cured, when she saw none of her goods in her house, denied to pay the Doctor demanding* the fee which he had agreed for.

4. *Wherefore when she was* sued, *she denied not the bargain; but that she was cured of her sore eyes, she denied that openly.*

5. *Saying, When I was blind, I saw my* house furnished with store of houshold-goods; *but now that I see, as the Doctor saith, I perceive nothing to be at my house.*

Mor. *This fable sheweth, that men that are given to covetousness, do oftentimes contradict themselves.*

62. Of the Husbandman, and the Dogs.

1. *AN Husbandman* setled himself at his country-house, in the depth of winter.

2. *But* when his provision failed him, *he began to eat first his goats and sheep.*

3. *But when* the winter grew sharper every day more than other, *he did not spare his oxen too.*

4. *Which notable act, when the dogs observed,* talked one to another:

5. Why stand we here *(say they?) why do we not avoid* death that is ready to seize on us?

6. *Can we think that he will spare our lives, that for food-sake slaughtered his oxen?*

Mor. *This fable signifieth, that we ought to avoid them,* that believe themselves cruelly towards their dearest friends.

63. Of

4. *Qua super re* Venus *indignata*, denuò eam in priorem catæ formam mutavit.

Mor. Fabula significat, quòd *homo nequam*, licet *personam mutet*, mores tamen retinet eosdem.

60. *De Sene, mortem vocante.*

1. SEnex quidam lignorum fascem super humeros ex nemore portans, cùm *longa via defessus esset*, fasce humi deposito, Mortem vocavit.

2. Ecce, Mors advenit, *causámque quamobrem* se vocaverit, rogat.

3. Tunc senex, Ut hunc *lignorum fascem super humeros mihi imponeres*, ait.

Mor. Fabula significat, quòd quisquis *vitæ cupidior* est; licet *mille subjiciatur periculis*, mortem tamen semper devitat.

61. *De Muliere, & Medico.*

1. MUlier anus cùm *ophthalmiam pateretur, medicum ad se curandum accersit, certum pretium illi dare promittens*, si eo morbo curaretur: si verò non liberaretur, *nihil ei debere pacta est.*

2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.

3. Mulier igitur, ophthalmiâ curatâ, cum nihil suarum rerum domi esse perspiceret, medico *mercedem pactam* petenti, solvere denegat.

4. Quare *vocata in judicium* pactum quidem non denegat, sed se curatam ophthalmia esse, id verò pernegat.

5. Aiens, cùm cæca eram, *domum multa supellectile refertam videbam*; nunc, cùm video, ut medicus ait, nihil rerum domi esse perspicio.

Mor. Fabula significat, quòd homines *avaritiæ dediti*, sibimet sæpiùs contradicunt.

62. *De Agricola, & Canibus.*

1. AGricola quidam *magnitudine hyemis in suburbanis se locavit.*

2. Sed *cùm alimonia sibi deficeret*, capris & ovibus primùm vesci cœpit.

3. Cùm verò *in diem magis sævires hyems*, bobus quoque nec pepercit.

4. Quod facinus cùm animadverterent canes, *invicem verba faciunt.*

5. *Quid hic stamus?* (inquiunt) Cur *mortem nobis incumbentem* non fugimus?

6. Putemúsne eum nobis parcere vitam, qui alimonia gratiâ boves jugulavit?

Mor. Fabula significat, quòd eos fugere debemus, qui *in charissimos crudeliter se gerunt.*

63. Of the Husbandman, and his Sons.

1. A *Husbandman had a great many Sons, that were* always at jar one with another, *and* that never regarded what he said to them.

2. *When once they all sat together at home, their father commanded, that* a bundle of sticks *should be brought afore them; and he began to exhort his sons to break the whole bundle.*

3. *When therefore they were not able with all their strength to break the bundle, their father had them, that they should loose the bundle, and* break the twigs one by one.

4. *When every one easily did this, then the father* after silence made, *said;*

5. *My dear children, if ever you* be all in one mind, *your enemies shall not be able to vanquish you; but if* ye shall entertain jars amongst your selves, *any one* that hath a mind, will easily undo you.

Mor. *The fable signifieth, that* union is stronger than siding, *which is weak.*

64. Of the Woman, and the Hen.

1. A Widow woman *had a hen, which* laid an egg every day.

2. *The woman thought* after the fashion of the world, *(which* the desire of having *ever eggeth on) that the hen would lay twice a day, if she would use to give her more* spelt-wheat.

3. *But the hen, being made fatter with more feeding,* gave over laying that one egg.

4. *So the woman,* from that time that she sought more after profit, *lost it,* out of a blind desire to enhance it.

Mor. *The fable signifieth, that sometimes present profit is lost, by a desire of more things.*

65. Of the Man that was bitten by a Dog.

1. A *Man, when a dog had bitten him,* earnestly enquired *for one that could cure him.*

2. *One that met him, and was asked concerning a Doctor, said; Friend, if you would be made whole,* you need no Doctor.

3. *For if the dog that bit you, do but lick the blood from the wound,* there is nothing in the world better than that cure.

4. *The other laughing at him, saith* very wittily, *If I shall* use such a remedy *as this, I shall be bitten by the dogs* every day more and more.

Mor. *This fable signifieth, that* bad men *use to requite ill turns for good turns, and mischiefs for benefits.*

66. Of the two Friends, and the she-Bear.

1. A *S two Friends* travelled into the countrey, *a she-Bear met them: which when she was espied, the one of them being affrighted,* got presently into a tree, to save himself; *the other, because he made a question how he might be able to withstand the bears strength,* lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2. *Seeing he drew* breath neither at the mouth nor at the nose, *the bear supposing him to be dead, went away.*

3. *For*

63. *De Agricolâ, & Filiis.*

1. AGricola quidam quamplures habuit filios, *continuæ seditione discordes, ac ejus admonitiones perpetuo negligentes.*

2. Cùm forte una domi omnes sederent, jussit pater *virgarum fascem* coram deportari, atque natos cœpit hortari, ut integrum fascem disrumperent.

3. Cùm igitur fascem cum totis viribus frangere non possent, genitor præcepit, ut soluto fasce *singulatim frangerent virgas.*

4. Quòd quisque facile hoc perficeret, tunc *facto silentio* pater aiebat;

5. Si quando *animis idem sentietis*, nati mihi charissimi, nec ab inimicis superari poteritis; sed si *inter vos seditiones servabitis, qui volet, iis facile vos perdet.*

Mor. Fabula significat, quòd *fortior est unio, quam seditio*, quæ est imbecillis.

64. *De Mulierc, & Gallinâ.*

1. VIdua quædam *Mulier* gallinam habuit, quæ *die quolibet pariebat ovum.*

2. Putavit mulier *more ingenii humani* (quod *sitis habendi* semper solicitat) gallinam illam die bis pariturum, si plus *speltæ* tradere soleat.

3. At gallina pluri alimoniâ pinguior facta, id unum *desiit parere* ovum.

4. Sic mulier, *ex quo magis lucrum quæritabat*, id *cæca augendi cupiditate* amisit.

Mor. Fabula significat, quòd plurium cupiditate rerum præsens quandoque deperditur quæstus.

65. *De Homine à Cane morso.*

1. HOmo quidam, cùm eum canis momordisset, *summo cum studio scisciitabatur*, a quo sanari posset.

2. Quidam illi obviam factus, atque de medico rogatus, ait; Si vis (amice) fieri sanus, *non est tibi opus medico.*

3. Nam si canis, qui te momordit, à *vulnere* linguâ sanguinem tergit, *ista cura nihil potius reperiri potest.*

4. Alter arridens, venustissimè, inquit; Si hujusmodi *sunt remedia*, in *diem magis ac magis* à canibus mordebor.

Mor. Fabula significat, quòd ab *hominibus nequam*, incommoda pro commodis, & mala pro beneficiis retribui solent.

66. *De duobus Amicis, & Ursa.*

1. AMici duo *dum rus irent*, ursa eis obviam occurrit; quâ prospectâ alter eorum territus, *ut se salvaret, continuo arborem ascendit*; alter, cum ursæ viribus se posse obsistere dubitaret, *ejs mortuus humi jacuit resupinus, retinens flatum atque anhelitum.*

2. Cùm *nec ore, nec naso respiraret*, ursa eum exanimatum existimans, abiit.

3. Dicunt,

3. *For they say, that* bears do altogether refrain from a dead body.

4. *Afterwards the other man coming out of the tree, asked him fellow* what the bear said to him in his ear.

5. *He answered in a jesting speech, I was advised by the bear, that I should travel no more with such like friends as you are.*

Mor. *The fable signifieth, that* their friendship is not to be regarded *that when need requireth,* deny help to their friends.

67. Of the two Enemies,

1. *TWO men that* were at deadly enmity betwixt themselves, sailed in one vessel.

2. *And because* one of them could not endure to stand in the same place with the other, *one* sat at the head, *and the other* at the stern.

3. *Now when a storm was risen, and* the ship was in danger, *he that sat at the head asked* the Pilot of the ship *what part of the ship would be first sunk; and when the Pilot told him, The stern; he said:*

4. It will not now trouble me to die, *if I but see my enemy die before me.*

Mor. *The fable signifieth, that an enemy often chooseth to undo himself, so he may but undo his enemy.*

68. Of the Cane, and the Olive-tree.

1. *THE Cane and the Olive-tree* strove one with the other, *whether was the stronger, the harder, and the more able to resist.*

2. *The Olive-tree* upbraided the reed with its meanness, *because it quickly yielded to the winds.*

3. *The Reed* scarce gave one word again to this *saying.*

4. *A little while after, the wind* blowing with a vehement whirl-blast, pluck'd *up the Olive-tree* by the roots, *that withstood it with all its strength.*

5. *But the reed* bowing it self at the blasts, *was easily preserved.*

69. Of the Heifer, and the Ox.

1. *AN Heifer, when she saw an Ox plowing,* scorned him in comparison of her self, *which did nothing.*

2. *But when the day of sacrificing came,* the Ox was let alone; *but the Heifer was kept to be sacrificed.*

3. *Which thing when the ox saw, he smiled, and said, Ho heifer, thou therefore took'st no pains, that thou mightest be sacrificed.*

Mor. *This fable signifieth, that all kind of dangers hang over the heads,* that are idle and do nothing.

70. Of the Boy, and Fortune.

1. *WHen a Boy slept by a Well, Fortune came thither, and raised him up, saying:*

2. *Arise,* and get thee hence quickly; *because if thou shouldst fall into the Well, all men would blame,* not thy want of wit, *but me Fortune.*

3. Dicunt enim à *cadavere ursos omnino abstinere.*

4. Alter deinde ex arbore descendens, *quid in aurem illi dixerat* ursa, socium rogavit.

5. Ille *urbano sermone* respondit: Admonitus sum ab ursa, ut cum hujusmodi amicis non proficiscar amplius.

Mor. Fabula significat, quòd *eorum amicitia colenda non est*, qui dum est opus, *amicis subsidia denegant.*

67. *De duobus Inimicis.*

1. DUO quidam, *gladiatorio animo inter se inimicitias habentes, una navi navigabant.*

2. Et cùm *alter eodem in loco stare cum altero non pateretur*, unus in puppi, alter *in prora consedit.*

3. Ortâ autem tempestate, *quum navis periclitaretur*, qui in prora sedebat rogat *navis gubernatorem*, quæ pars navis submergi prius deberet; & cum gubernator Puppim dixisset; ait ille:

4. *Mors mihi modo molesta minime est*, si inimicum meum priùs mori perspicio.

Mor. Fabula significat, quod inimicus, ut inimicum perdas, se ipsum perdere sæpius eligit.

68. *De Canna, & Oliva.*

1. QUarum esset fortior, durior, & magis resistens, canna & oliva *invicem contendebant.*

2. Oliva *calamo humilitatem objiciebat*, eò quòd ventis facilè cederet.

3. Huic dicto *unum* arundo *haud reddidit verbum.*

4. Paulò pòst, *turbine vehementi assurgens* ventus *radicitus evulsit* olivam, totis viribus sibi obsistentem.

5. At canna *flatibus se inclinans*, salutem facilè est assequuta.

69. *De Vitulâ, & Bove.*

1. VItula cum bovem arantem perspiceret, *illum pro se, quæ nihil agebat contempsit.*

2. Sed cum immolationis affuit dies, *bos quidem missus*; vitula verò, ut immolaretur, retenta est.

3. Quam rem bos cùm conspicatur, subridens ait; Heus vitula! ideo non laborabas, ut immolareris.

Mor. Fabula significat, quòd *otiosis & nihil agentibus* pericula quæque imminent.

70. *De Puero & Fortunâ.*

1. CUM Puer quidam juxta puteum dormiret, Fortuna illuc accedens, *illum excitavit*, inquiens:

2. Surge, & *hinc eius abi*; quippe in puteum si caderet, non *tuam inscientiam*, sed me Fortunam omnes accusarent.

71. Of the Mice, and the Cat.

1. A *Cat perceiving, that there were many mice in a certain house, went thither, and* catching sometimes one, sometimes another, she killed a great many and ate them.

2. *But when the mice saw they were wasted every day, being got all together, they said with themselves:*

3. For the future, *we must not* go down below, *if we would not be all destroyed, but we must* tarry *here* above, *whither the Cat cannot come.*

4. *But the Cat, when she understood the mice's plot, counterfeiting her self to be dead,* hang'd her self by the hinder feet about a post, *which was fastned to the wall.*

5. *One of the mice* peeping down from above, *as soon as it knew it was the Cat,* said not unwittily:

6. *No friend, if I knew for certain that thou wert the Cat, I would not come down.*

Mor. *This fable signifieth, that a discreet man, if he be once deceived, doth no more trust* glossing and dissembling men.

72. Of the Ape, and the Fox.

1. AN *Ape* danced *so* neatly *at a meeting of the brute beasts, that he was presently made King, by* the consent of almost all.

2. *But the Fox envying him, as he led the ape thither, where he had seen flesh laid in a trap in a ditch, he said to him,*

3. *In this place a treasure is hid, which* by the Law, *belongeth to Kings.*

4. *Wherefore seeing it is thine by Law,* do thou thy self take it.

5. *The Ape coming hastily thither, by the fox's persuasion,* as soon as he perceived himself caught in the trap, blamed the fox roundly, *which had beguiled him.*

6. *The fox said to him* prettily, *O thou fool, who thoughtest, when fortune had advanced thee, that thou wert worthy to rule over others.*

Mor. *The fable signifieth, that* he that rashly sets upon any thing, *doth* rashly fall into trouble, *and* is laughed to scorn by every body.

73. Of the Hart, and the Lion.

1. WHen *the Hart* was very thirsty, *he went to a spring; and as he drank, espying his shadow in the water, he was very glad at the* greatness of his horns, and their knaggedness; *and afterwards looking at his feet and his legs,* he was too too sad.

2. Whilst he pondered on these things, *behold a Lion appeareth, and pursueth the Hart.*

3. *But the Hart* running away, *did* far outstrip *the Lion through the plain fields.*

4. *For they say the strength of stags consists in their feet, and the strength of a lion stands in his courage.*

5. *As long therefore as the lion pursued the hart through the plain grounds,* he could not overtake him.

6. *But* it fell out by chance, *that the hart entred into a wood, where when he could not run away,* his horns being intangled amongst the boughs, *when being caught by the lion, he saw he was like to die;*

7. *We*

71. *De Muribus, & Cato.*

1. DOmo quâpiam quòd perplures forent mures, catus præsentiens, illuc accessit; atque *nunc unum, nunc alium capiens, complures interimendo comedit.*

2. Verùm mures cùm se in diem consumi perspicerent, ad unum cocti, inquiunt secum;

3. *De cætero inferius* non esse *descendendum* si nolumus perditum iri omnes, sed hic *superius manendum*, quo catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, *posterioribus pedibus se ad palum suspendit*, qui fixus pariéti erat.

5. E muribus quispiam *deorsum acute perspiciens*, ut catum esse cognovit, *haud insacete ait*;

6. Heus amice, si te felem esse certò scirem, deorsum minimè descenderem.

Mor. Fabula significat, quòd vir prudens, semel si fallitur, *fictis & simulatis hominibus* non amplius fidit.

72. *De Simiâ, & Vulpe.*

1. APud brutorum animalium concilium, simia ita *appositè saltavit*, quòd *omnium fere consensu* rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc simiam ut duxit, inquit ad eam;

3. Hic, thesaurus absconditus est, qui *ex lege* spectat ad reges.

4. Quare cùm tuus ex lege sit, *tuæ ipsæ capias illum.*

5. Simia vulpis suasu illuc temerè accedens, *ut se captam laqueo sensit, vulpem acriter accusat*, quæ dolo se deceperat.

6. Ei vulpes *haud ilepide* ait; Heus stulta, quæ, cùm fortuna te extulisset, dominari cæteris jam te putabas dignam.

Mor. Fabula significat, quòd *qui temere quippiam aggreditur, temere in adversa incidit*, ac *vulgo ridiculus est.*

73. *De Cervo, & Leone.*

1. CErvus *vehementi siti* cùm *vexaretur*, ad fontem proficiscitur: dumque potat, suam in aquâ prospiciens umbram, valdè lætatus est *magnitudine cornuum*, ac *ramositate*; deinde pedes, & crura perspiciens, *nimium tristatus est.*

2. *Hæc dum animo vertit*, ecce leo apparet, ac cervum persequitur.

3. At cervus *fugam arripiens*, leonem per campos *longè anteibat.*

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in animo stare robur.

5. Quousque igitur leo per campos sequutus est cervum, *eum assequi non potuit.*

6. *Casu* verò *contigit* cervum nemus intrare, ubi *cornibus ad ramos implicitis*, cùm fugere non posset, à leone captus, quum se moriturum videret;

7. Heu

7. *Wo is me, poor wretch, quoth he, who having joyed in my horns, am undone by my very horns.*

Mor. *This Fable signifieth*, that those things often do us hurt, which we think are likely to do us good.

74. Of the Husbandman, and the Stork.

1. A *Husbandman* set sprints in his ground, *to catch the Cranes and Geese, which continually fed on his sown corn.*

2. *But* together with them he catch'd a Stork, *which being* held by the leg, *intreated the husbandman, that he would loose her, and let her go, forasmuch as she was not a Crane, nor a Goose to see to; but a Stork, the most dutifull of birds, which always obeyeth her parents, and never forsakes them in their old age.*

3. *But the husbandman smiling, saith*, Those things that thou sayest, are not unknown to me.

4. *For* I perceive well enough who thou art.

5. *But seeing thou art catcht with these, thou must also die with these.*

Mor. *The fable signifieth, that he that is taken in any fault with naughty people*, is punished as well as they.

75. Of the Lamb, and the Wolf.

1. A *Lamb being in a house that was well shut, when he saw the wolf coming to him*, miscalled him, and reviled him.

2. *But the wolf said unto him, Not thou, but the place, that is inaccessible, revileth me.*

Mor. *This fable signifieth, that place and time often make cowards bold.*

76. Of *Jupiter*, and the Crow.

1. IUpiter *being desirous to make a King over the flying creatures*, appointed a day of meeting *for the birds, that he that was the fairest might be set King over them.*

2. *Which thing the Crow perceiving aforehand, and* being privy to his own ugliness, *having gathered other feathers* from here and there, *he* trickt himself up, *and made himself the fineſt of them all.*

3. The day appointed comes, *the birds come to the meeting.*

4. *When* Jupiter *had a mind to make the Crow King over the birds, for his fineness, the birds took it ill, and* every one pluck'd her own feathers from the crow.

5. *But the crow* being bereft of others feathers, remained a crow at the last, as she was before.

Mor. *The fable signifieth, that he that depends on other mens things, when they are lost*, it will clearly appear to every body what he is.

77. Of a Trumpeter.

1. A *Trumpeter* alarmed the army to fight by the sound of his trumpet.

2. *Being* afterwards taken *by the enemies* by an ambush, *he* cried out with a lamentable voice:

3. *Do not kill me*, to no purpose and in vain.

4. *Truly I do not fight, nor have I any thing but this trumpet.*

5. They

7. Heu me miserum, inquit, qui cornibus gavisus, ipsis cornibus perco.

Mor. Fabula significat, quòd *quæ putamus nobis profutura, ea nobis sæpius obsunt.*

74. *De Agricolâ, & Pelargo.*

1. AGricola *laqueos in agro tetendit*, ut grues & anseres venaretur, qui fata sua continuò depascebant.

2. At *simul cum illis venatus est pelargum*: qui *pede temus* rogat agricolam ut eam solvat, missumque faciat, cùm non sit grus, nec *specie anser*, sed pelargus, avium pijssimus, qui parentibus semper deseruiat, nec illos in senectâ deseret unquam.

3. At agricola subridens ait, *Quæ dicis haud me fugiunt.*

4. Nam *qui sis probe teneo.*

5. Sed cum his simul captus cum sis, cum his quoque simul moriendum.

Mor. Fabula significat, quòd qui cum improbis quopiam deprehenditur crimine, *pari pœna plectitur cum illis.*

75. *De Agno, & Lupo.*

1. AGnus in domo bene clausa exiliens, cùm lupum ad se venientem perspicit, *illum conviciis, & maledictis persequitur.*

2. At lupus inquit ei, Non tu, sed locus inaccessibilis mihi convicia dicit.

Mor. Fabula significat, quòd locus & tempus faciunt timidos persæpe audaces.

76. *De Jove, & Corvo.*

1. *JUpiter* volatilibus regem creare volens, *diem consilii* avibus *indixit*, ut, qui speciosior esset, rex illis constitueretur.

2. Quam rem præsentiens corvus, ac *suæ deformitatis conscius*, pennis aliorum *hinc inde* collectis, *se decoravit*, ac speciosissimum omnium se reddidit.

3. *Adest dies præfinitus*, veniunt ad concilium aves.

4. *Jupiter* corvum, ob pulchritudinem, quum regem avibus creare vellet, id aves indignè ferentes, *quæque suis à corvo extrahunt pennis.*

5. At corvus *alienis pennis quum esset exutus*, corvus, ut erat, *demum remansit.*

Mor. Fabula significat, quod qui de rebus pendet alienis, illis amissis, *quisnam ille sit cuique liquido patet.*

77. *De Tubicine quodam.*

1. TUbicen quidam, *tubæ sonitu, pugnatum cichat exercitum.*

2. Ab hostibus deinde *per insidias captus, miserandâ voce clamabat.*

3. Ne *abs re ac frustra* occidere me velitis.

4. Ego quidem non pugno, nec præter tubam quippiam aliud possideo.

5. *They that* led him away bound prisoner, spake *thus to* him again on the other side:

6. For this very thing *thou art to be thought more worthy death, because thou refusest* to fight hand to hand *with the enemy, and* settest on others to fight *by the sound of thy trumpet.*

Mor. *The fable signifieth, that* they are more smartly to be punished, *who, though they do not wrong themselves, yet* set on others to do wrong.

78. Of the Smith, and the Dog.

1. A *Smith had a dog, which always slept whilst he himself* struck the iron; *but when he went to meat, the dog presently got up, and* ate what was thrown down under the table, were it bone, or other such things, without any more ado.

2. *Which thing the Smith minding, he said to the dog:*

3. *Alas poor man,* I know not what I should do; *for whilst I strike the iron,* thou continually sleepest and liest idle: *Again, when I begin to eat, thou presently risest, and* fawnest upon me.

Mor. *This fable signifieth, that* slothfull and drowsie persons, *that live* upon other folks labours, are severely to be punished.

79. Of a Mule.

1. A *Mule being fed fat with too much barley,* grew wanton, because she was too fat, *and said with her self,*

2. *A horse was my sire, which was* a very good courser; *and I am* like him in all things.

3. *A* little after *it fell out, that the Mule was* to run full speed; *but when she tired* in the race, *she said;*

4. *Wo is me, poor wretch, who thought I had been a horses daughter; but now I remember, that an Ass was my sire.*

Mor. *This fable signifieth, that* fools forget themselves in prosperity; *but in adversity, they oftentimes* see their own errors.

80. Of the Tunie, and the Dolphin.

1. A *Tunie, when a Dolphin pursued it,* fetching a great leap with a noise, *was tossed by a great wave upon an Island; and the Dolphin too was carried by the same wave upon the same rock, whilst it thought to catch the tunie.*

2. *The tunie turning her self, when she saw the Dolphin* gasping, *said with her self:*

3. It doth not much trouble me to die, seeing *I see* the causer of my death *to die with me.*

Mor. *This fable signifieth, that any one beareth adversity more lightly, when he seeth the causers of his adversity* to be troubled with the like.

81. Of a Physician.

1. A *Physician, when a sick man chanced to die, whom he had in cure, said to them that* carried the corps to be buried,

2. *If the man had kept himself from wine,* and made use of clysters, *he should not have died.*

3. One

5. Qui eum *vinctum ducebant*, hujusmodi *verba contrà reddiderunt.*
6. *Hanc ob rem* morte dignior es judicandus, quòd, cùm hostibus *manum conferre* devitas, *alios* fonitu tubæ *ad pugnam hortaris.*

Mor. Fabula significat, quòd *graviori pœnæ sunt judicandi*, qui, cùm ipsi injuriam non agunt, *alios ad injuriam agendam impellant.*

78. *De Fabro, & Cane.*

1. FAber quidam canem habebat qui dum ipse *ferrum cuderet*, continuò dormiebat; quum verò manducabat, canis statim surgebat, & *quæ sub mensa erant dejecta, seu ossa, & alia hujusmodi, sine morâ corrodebat.*
2. Quam rem animadvertens faber, ait ad canem:
3. Heus miser, *quid faciam nescio*, qui dum ferrum cudo, *continuò dormis, & segnitie teneris*; rursus quum dentes moveo, statim surgis, & *caudam mihi applaudis.*

Mor. Fabula significat, quòd *socordes & somnolenti*, qui *ex aliorum vivunt laboribus*, *gravi mensura sunt coercendi.*

79. *De Mulâ quadam.*

1. MUla quædam, nimio hordeo pinguis effecta, *nimiâ pinguedine laserviebat*, secum inquiens:
2. Pater mihi equus fuit, qui *cursu celerrimus* erat, & *ego ei per omnia sum similis.*
3. *Parum post* contigit, quòd oportuit mulam *quantum potuit currere*; sed cùm *cursu cessavit*,
4. Heu me miseram, inquit, quæ me equi filiam esse putabam, at nunc memini asinum mihi patrem fuisse.

Mor. Fabula significat, quòd *stulti in prosperis seipsos didicerunt*; sed in adversis, *suos persæpe recognoscunt errores.*

80. *De Thynno, & Delphino.*

1. THynnus, quum eum delphinus persequeretur, *magno elatus impetu* ac stridore, à vehementi fluctu in insulam defertur: eundemque in scopulum, à fluctu eodem, delphinus, dum se putat capere thynnum, ipse quoque defertur.
2. Thynnus conversus, quum delphinum *expirantem animam* perspicit, secum ipse ait;
3. *Mors mihi molesta admodum non est, ex quo mortis auctorem* mori simul mecum perspicio.

Mor. Fabula significat, quòd quivis adversa leviùs fert, cùm adversitatum authores *eadem adversitate opprimi* perspicit.

81. *De Medico quodam.*

1. MEdicus quidam, quum, quem curaret ægrotum, eum mori contingeret; *efferentibus funus* aiebat:
2. Vir iste si se vino abstinuisset, & *clysteriis usus fuisset*, eum morì non contigisset.

3. One of those that were there, said wittily *to the Physician*:

4. *Ho Doctor, that advice should have been given, when it might have done good; not* now, when it can do no good at all.

Mor. *The fable signifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.*

82. Of the Fowler.

1. A *Fowler* went a birding, with twigs and bird-lime; *and when he saw a Thrussel sing above upon the bough of a tree,* he set up his lime-wands *to catch her.*

2. *But as he went,* he trod on a viper with one foot; *and being bitten by it, when he perceived himself ready to faint, because of the poyson;*

3. *He sighed, and said, Woe is me poor man; for whilst I hasted to catch another, another hath pursued me to death.*

Mor. *The fable signifieth, that we oftentimes our selves suffer from another those things, which we endeavour to do against others.*

83. Of the Beaver.

1. THE *Beaver is a four-footed living creature, which maintaineth it self in fens;* its stones are said to be good for sundry cures.

2. *And therefore when any one pursueth him,* being not ignorant of the reason why he is pursued, *and trusting to the swiftness of his feet,* he runs away as fast as he can, until *he come safe to a place, that he may not be seen.*

3. *And there cutting off his stones, he throweth them at the hunters, when they come near him, and* by that means acquits himself from the hunters.

Mor. *The fable signifieth, that a wise man* leaveth nothing unassayed, *that he may acquit himself from dangers.*

84. Of a Boy that kept Sheep.

1. A *Boy, when he kept sheep in* a plain place, *often cried out,* Do you hear? Oh! help me against the Wolves.

2. The plowmen *that were thereabout,* leaving their plowing, *and running to help him, and finding that there was nothing,* fall again to their work.

3. *When the boy had done this* a many times, to make sport; *but, when the wolf came* for certain, *the boy* calls out in earnest, that some body would come and help him.

4. *When the husbandmen,* thinking that it was not true, *went not to help him, the wolf easily worried the sheep.*

Mor. *The fable signifieth, that* he that is known to lye, is not afterwards believed, when he speaketh the truth.

85. Of the Crow, and the Fox.

1. A *Crow, when she had snatch'd up* a piece of flesh, sat upon a tree.

2. *A fox seeing her, and being desirous to have the flesh for himself,* sets upon her with a wile.

3. *As he stood therefore under the tree, he began to commend the crow, saying;*

4.

3. *Ex his qui aderant quispiam* medico *haud infacete ait:*
4. Heus medice, ista consilia, quum prodesse quibant, dicenda fuerunt; non *nunc, quum nihil valeant prodesse.*

Mor. Fabula significat, quòd ubi haud prodest consilium, id eo tempore dare, est sanè amicum deludere.

82. *De Aucupe.*

1. AUceps *aucupatum calamis, viscóque tetendit,* & cùm turdum canere arboris desuper aspexit, ut eam caperet, *calamos erexit.*
2. At inter ambulandum, *pede altero viperam calcavit*; morsúsque ab eâ, quum jam ob venenum se deficere præsensit;
3. Heu me miserum ingemuit, qui dum alium capere festino, alter ad mortem me est occupatus.

Mor. Fabula significat, quòd quæ contra alios facere nitimur, ea persæpe ab alio ipsi patimur.

83. *De Castore.*

1. CAstor est animal quadrupes, qui in palùdibus se nutrit; ejus *testes variis medelis utiles esse dicuntur.*
2. Itaque cum quispiam eum sequitur, *suæ persecutionis causam non ignorans,* pedum velocitati fidens, *quantum potest fugit, usque quaque* locum, nè videatur, salvus deveniat.
3. Atque ibi testes excidens, in venatores, cùm sibi appropinquant projicit, & *isto pacto à venatoribus se eripit.*

Mor. Fabula significat, quòd sapiens, ut à periculis se eripiat, *nihil intentatum deserit.*

84. *De Puero oves pascente.*

1. PUer quidam quum oves *eminentiore in loco* depasceret, fleplus clamabat; *Heus, O, à lupis mihi succurrite.*
2. Qui circùm aderant *cultores agrorum, cultum omittentes,* ne illi occurrentes, atque nihil esse comperientes, *ad opera sua redeunt.*
3. Quum *pluries* puer id *joci causa* fecisset, ecce, cùm lupus *pro vero* adesset, puer *ut sibi succurratur, serio clamat.*
4. Agricolæ *id verum non esse putantes,* cùm minimè occurrerent, lupus oves facile perdidit.

Mor. Hæc fabula significat, quòd *qui cognoscitur mentiri, ei veritatem dicenti postea non creditur.*

85. *De Corvo, & Vulpe.*

1. COrvus, cùm *carnium fructum* rapuisset, *arborem quandam* superscdit.
2. Vulpes eum suspiciens, atque carnes sibi cupiens, *illam arbo aggreditur.*
3. Stans igitur sub arbore, corvum laudare cœpit, aiens;

4. *O what a great bird is this! how brave!* what a bird of prey! *how fair!*

5. *It was fit that this should have been the King of the Birds.*

6. *For,* the hath every thing more stately than other birds, *if she had but a voice.*

7. *As the crow being puft up with these commendations, and* not being able to endure any longer *to be said to be dumb,* croaked with a loud voice, *the flesh fell on the ground.*

8. *When the fox had snatcht it up, he turned himself to the crow, and saith;*

9. *Oh crow,* thou hast every thing handsom, if so be thou didst not want wit.

Mor. *The fable signifieth, that they that believe flatterers too much, do oft* fall into those miseries, which they do not think *on.*

86. Of the Dog, and the Wolf.

1. *When a Dog slept before the hall, a Wolf came upon him, and caught him presently; and when he would have killed him, the dog intreated him, that he would not kill him, saying;*

2 Good master wolf, *do not kill me now; for, as you see, I am but thin, and slender, and lean.*

3. *But my Master is like* to make a wedding ere long, *where, if you will but tarry for me a little, I having fed daintily, and become fatter,* shall be then better for thee.

4. *The wolf trusting these words, let the dog go.*

5. *When the wolf coming a few days after found the dog sleeping at home, he stood before the hall,* & wished *the dog* to perform his promise to him:

6. *But the dog* said wittily, *O wolf, if ever thou find me* hereafter *before the Hall, tarry for the wedding no longer.*

Mor. *The fable signifieth, that a wise man, when once he hath avoided danger, doth ever after take heed of it.*

87. Of the sick Raven.

1. *When a Raven was sick, he intreated his dam, to pray to the gods for his recovery, saying:*

2. *Mother, do not weep, but rather pray the gods, to restore my health.*

3. *His mother answered him quickly, Which of the gods, dost thou think, will be mercifull unto thee? seeing there is none from whose altars thou hast not snatched away holy things.*

Mor. *The fable signifieth, that he that offendeth any body in prosperity, can find no man his friend in adversity.*

88. Of the Dog that carried the flesh.

1. *As a Dog carried a piece of flesh in his mouth, and went over a river, when he saw the shadow under the water, he thought it was another dog, that carried more flesh.*

2. *And therefore* he let *that* flesh *which he carried,* go under the water, *and moved himself to catch the shadow; but he lost the flesh and the shadow both together, which indeed were nothing.*

Mor. *This fable signifieth, that out of a desire of having always more we do oftimes lose the things which we enjoy.*

89. O

4. O quàm magna avis est hæc! quàm speciosa! *quàm venatrix?* quàm formosa!

5. Hanc decuit esse avium Regem.

6. Nam, *omnia regia supra alios aves illi sunt*, si modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulteriùs*; dum *magna voce crocitat*, carnes humi decidunt.

8. Illas cùm vulpes rapuisset, conversa inquit ad corvum;

9. Heus corve, *omnia decora tenes, modo mente non careres.*

Mor. Fabula significat, quòd qui adulatoribus nimiùm credunt, hi, *quæ non putant, in adversa sæpius incidunt.*

86. *De Cane, & Lupo.*

1. CAnis quum ante aulam dormiret, lupus superveniens eum statim cepit; & cum ipsum occidere vellet, canis nè eum occideret, rogavit inquiens:

2. *Here mi, lupe*, nunc occidere me noli; nam, ut vides, tenuis sum, & gracilis, & macilentus.

3. Sed herus meus *nuptias in proximo facturus est*, ubi si parùm me expectas, ego opiparè manducans, atque pinguior factus, *ero tibi utilior.*

4. Lupus his verbis fidem habens, canem dimisit.

5. *Paucos post dies* lupus accedens, quum canem domi dormientem reperit, stans ante aulam, canem *rogat ut sibi promissa præstet.*

6. Et canis *haud rustice inquit*, Heus lupe, si ante aulam *de cæteri* me ceperis, haud ampliùs nuptias expectes.

Mor. Fabula significat, quòd sapiens cùm periculum vitavit, ab ille postea continuò cavet.

87. *De Corvo ægroto.*

1. COrvus cùm ægrotaret, matrem rogavit, ut pro suâ sanitate deos precaretur, inquiens:

2. Mater, noli plorare, sed deos *potius* precare, ut sanitatem mihi restituant.

3. Ei mater citò respondit, Quem deorum tibi fore propitium putas? cùm nullus sit è cujus aris sacra non rapueris.

Mor. Fabula significat, quòd qui in prosperitate quemvis offendit, in adversis amicum sibi repertet neminem.

88. *De Cane carnes portante.*

1. CAnis ore ferens carnes, ac flumen transiens, cùm sub aqua umbram prospexit, putavit alium esse canem, qui plus carnium deferret.

2. Itaque quas ipse ferebat, eas *carnes sub aquas ire demisit*, &, ut umbram caperet, se movet, sed carnes & umbram, quæ sanè nihil erant, simul perdidit.

Mor. Fabula significat, quòd cupiditate plus semper habendi, quæ tenemus, ea sæpe perdimus.

89. Of the Lion, and the Frog.

1. *When a Lion heard* a frog croaking big, *thinking that it had been some great living creature, he* turned himself back, *and standing still a little, he saw the frog coming out of a pond; which, he being in a chafe, presently* trode under his feet, *saying:*

2. *Thou shalt cause no living creature any more, by thy big voice, to stand and look at thee.*

Mor. *The fable signifieth,* that nothing is found with talkative persons, but a tongue.

90. Of the old Lion.

1. *When a Lion was grown old, and* was not able to seek his living, *he* devised a way, *how he might not want maintenance.*

2. *He went therefore into his den, and laid him down, and* made as though he were very sick.

3. *The living creatures thinking that he was verily sick,* came to him to see how he did; *which the lion catching, devoured one by one.*

4. *When he had now killed a many living creatures, the fox, after he knew the cunning of the lion,* came to the mouth of the cave, *and as he stood without, asked the lion, how he did.*

5. *The lion made him a kind answer, and said, Daughter fox, why do you not come in to me?*

6. *The fox said to him* wittily, *Because indeed, Master, I see many footsteps of living creatures going in, but I see none of them that come forth.*

Mor. *This fable signifieth, that a wise man, that foreseeth imminent dangers, doth easily avoid them.*

91. Of the Lion, and the Bull.

1. *A Lion pursuing a huge bull* in a treacherous manner, *when he came near him, invited him to supper, saying:*

2. *Friend, I have killed a sheep, you shall sup with me to day if you please.*

3. *The Bull being ready to do as the lion would have him; as they sat down, when he saw many* cauldrons, and *many great* spits *ready, and that the lion had no sheep there, he went away presently; whom the lion seeing to go away, asked him, why he went away?*

4. *And the bull answered him* wittily, I do not go away for nothing, *seeing I see things provided, not to dress a sheep but a bull.*

Mor. *The fable signifieth, that* the sleights of wicked men are not unknown to wise men.

92. Of the Lion, the Ass, and the Fox.

1. *A Lion, an Ass, and a Fox,* having made an agreement among themselves, *went a hunting.*

2. *And when they had got a great deal of prey, the lion bids the ass to divide the prey.*

3. *When*

89. *De Leone, & Ranâ.*

1. LEO, cùm *ranam magni loquacem* audiret, putans aliquod magnum animal esse, *se retro vertit*, parúmque stans ranam è stagno exeuntem videt; quam indignabundus statim *pedibus calcavit*, aiens;

2. Nullum ampliùs, ut te perspiciat, animal clamore movebis.

Mor. Fabula significat, quòd *apud verbosos præter linguam nihil reperitur.*

90. *De Leone sene.*

1. LEO cùm senuisset, *nec victum sibi quærere posset, viam machinatus est*, quì alimenta haud sibi desint.

2. Ingressus igitur speluncam, *graviter ægrotare* jacens *se simulabat.*

3. Animalia illum verè ægrotare putantia, *visitandi gratia ad eum accedebant*; quæ leo capiens, singulatim manducabat.

4. Cùm multa animalia jam occidisset, vulpes leonis cognita arte, *aditum speluncæ* accedens, leonem quo valeat pacto, exteriùs stans, rogat.

5. Ei leo blandè respondens, ait; Vulpes filia, cur non intrò ingrederis ad me?

6. Ei vulpes *non illepide* ait; Quoniam, here mi, animalium ingredientium perplura equidem vestigia cerno, sed egredientium vestigia nulla.

Mor. Fabula significat, quòd homo prudens, qui pericula imminentia providet, illa facile devitat.

91. *De Leone, & Tauro.*

1. LEO ingentem taurum *per insidias* sequens, cùm prope accessit, eum vocavit ad cœnam, inquiens:

2. Amice, ovem occidi, hodie mecum, si placet, cœnabis.

3. Taurus leoni morem gerens, ut discubuerint, cùm multos *lebetes*, necnon magnos & plures *obeliscos* paratos conspiceret, & ovem illi nullum adesse, è vestigio abiit; quem leo abeuntem perspiciens, cur abiret rogavit.

4. Et taurus *haud inurbane* respondit; *Non de nihilo equidem abeo*, cùm instrumenta non ad ovem, sed ad taurum coquendum videam esse parata.

Mor. Fabula significat, quòd *homines prudentes minimè lateant improborum artes.*

92. *De Leone, Asino, & Vulpe.*

1. LEO, asinus, & vulpes, *conflata inter se societate*, venatum exeunt.

2. Cúmque multam prædam cepissent, leo asino mandat, ut prædam dividat.

3. *When the ass had divided it into three equal parts,* he gave his fellows leave to choose which they would.

4. *Which division, the lion* taking in a snuff, *and* gnashing with his teeth, *he deposed him from dividing; and bad the fox, that he should divide the prey.*

5. *But the fox, laying those three parts into one, and leaving for himself none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, Who taught thee to divide?*

7. *The fox said on a sudden, The asses danger taught me to do it.*

Mor. *The fable signifieth, that* other mens dangers make men more wary.

93. Of the Lion, that loved a Country-man's daughter.

1. *A Lion loved a Country-mans daughter.*

2. *And forasmuch as he desired to have her, he intreated the maids father, that he would consent, that she should be married to him.*

3. *The country man said to him, that he would by no means consent, that his daughter should be married to a beast:*

4. *When the lion* frowned, *and gnashed his teeth, the country-man changed his resolution, and said, That he desired that his daughter should be married to him, so that he would but first pull out his teeth, and pare his paws; because the maid was much affrighted with those things.*

5. *After the lion did that, out of too much love, he went to the country-man, and desired his daughter might be given him.*

6. *But the country-man when he saw the lion disarmed of his paws and teeth, took up a cudgel, and pursued him with many blows.*

Mor. *The fable signifieth, that* he that commits himself to his enemies, is quickly undone.

94. Of the Lioness, and the Fox.

1. *When the Lioness was often upbraided by the Fox, that she* brought but one whelp only at every litter, *she said, One indeed, but a Lion.*

Mor. *The fable signifieth, that gallantry doth not consist in the abundance of things, but in the worth.*

95. Of the Wolf, and the Crane.

1. *When the wolf was a great while troubled, with a bone that stuck in his throat,* he offered the crane a fee, *if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill, he* demanded the fee that was promised him.

3. *The wolf smiling at him and withall* whetting his teeth, *said:*

4. *It ought to be a sufficient fee for thee, that thou hast pulled thy head out of a wolfs mouth, without hurting.*

Mor. *The tale signifieth, that amongst wicked persons,* it is taken for a small requital, *if one* receive *no* harm for his good service.

96. Of

3. Asinus cùm eam in tres partes æquales esset partitus, *optionem capiendi sociis dedit.*

4. Quam partitionem leo *indigne ferens*, ac *dentibus frendens*, à divisione depositi eum, mandavitque vulpi, ut prædam ipsa partiretur.

5. At vulpes illas tres partes in unum colligens, ac prædæ nihil sibi seorsum reliquens, leoni omnia tradidit.

6. Tunc leo vulpi ait, Quis te partiri docuit?

7. Inquit ex tempore vulpes, Asini periculum id me facere instruxit.

Mor. Fabula significat, quòd *aliorum pericula homines faciunt cautiores.*

93. *De Leone cujusdam rustici filiam amante.*

1. LEO cujusdam rustici filiam amabat.

2. Illam cùm habere cuperet, patrem virginis rogavit, ut sibi nubere ipsam assentiret.

3. Ei rusticus ait, nullo pacto se assensurum esse, quòd filia bestiæ nubat.

4. Cùm leo *torvè aspiceret*, ac dentibus frenderet, rusticus mutato consilio ait, Se cupere ei filiam nubere, modò dentes & ungulas prius tædat, evellatque; quoniam virgo illis rebus longe terreretur.

5. Leo, id postquam præ nimio amore fecit, rusticum adiens, filiam sibi dari postulat.

6. At rusticus, leonem, cùm unguibus & dentibus perspicit inermem, arrepto fuste, illum frequens pulsando prosequitur.

Mor. Fabula significat, quod *qui inimicis se committit, de facili perit.*

94. *De Lænâ, & Vulpe.*

1. LÆna, cùm à vulpe sæpe exprobaretur, quòd *quolibet partu unum duntaxat pareret catulum*, ait; Unum sanè, at, pol, Leonem.

Mor. Fabula significat, quòd pulchritudo haud in copiâ rerum, sed in virtute consistit.

95. *De Lupo, & Grue.*

1. LUpus in gutture osse retento, cùm longè cruciaretur, *grui pretium obtulit*, si illud è gutture extraheret.

2. Grus, rostro, cùm os è gutture extraxit, *pretium sibi promissum expostulat.*

3. Ei lupus subridens, simulque *acuens dentes*, ait;

4. Satis pretii tibi esse debet, quòd ex lupi ore caput sine læsione eduxeris.

Mor. Fabula significat, quòd apud improbos *gratitudo non parva habetur*, si *pro obsequio* quis *detrimentum* non *recipit.*

96. Of the Wolf, and the Lamb.

1. *When a wolf had found a lamb going astray, he took it, not by strong hand, but* sought an occasion either by hook or crook *to eat it.*

2. *Therefore,* he said thus *to the lamb,* thou hast done me an abundance of wrong, this long time together.

3. *The Lamb sighed, and said,* How can that be, *seeing I am but very newly come into the light?*

4. *The wolf said again, Thou hast spoiled me a field, in eating it up.*

5. *The lamb said, I could not do that, seeing I wanted teeth.*

6. *The wolf said again, Thou hast drank of my Well too.*

7. *And, quoth the lamb,* How could that be, *seeing I have not yet drank water,* by reason of my age; *but* my mothers milk *is yet my bread and drink?*

8. *The wolf at last* being moved with anger, *saith, Although I cannot resolve thy arguments, yet I resolve* to have a dainty supper. *And he took the lamb and ate him.*

Mor. *This Fable sheweth, that reason and truth have no place with wicked men.*

97. Of the two Cocks, that fought one with another.

1. *TWO Cocks fought in the Country, one with another.*

2. *He that had been the first leader of the hens, when he was beaten by the other,* hid himself for shame.

3. *But the other being* proud of the victory, flew *presently* upon the top of the house, *and gave notice by* the great clapping of his wings, *and by his crowing, that he had overcome his rival in fighting, and that* he triumphed over his adversary.

4. *Whilst, being full of his brags, he* crackled *on those and such like matters, behold, an Eagle, wanting meat, flying from aloft catcheth the cock in her talons, and carried him for food to her young ones.*

5. *Which thing, the cock that had been beaten, seeing, became abroad, as it were triumphing over his adversary, and enjoyed the hens freely himself alone.*

Mor. *The tale signifieth, that he that trusteth prosperity too much, doth often fall headlong into adversity.*

98. Of a Fortune-teller.

1. A *Fortune-teller,* in the open market-place *of a City,* told every one his fortune.

2. *Being therefore* compassed about with a great throng of people, *to be told one or other their fortune,* news was brought him, *that* his goods were stolen away out of his house.

3. *Which when he had heard, as* he made haste away home, *one met him, and said to him,* in a jeer:

4. How camest thou to be ignorant of thy own fortune, *whilst thou toldest others what was like to come to pass?*

Mor. *The fable signifieth, that wicked men blame others, and mind not to know their own faults.*

99. Of

96. *De Lupo, & Agno.*

1. LUpus, cùm agnum invenisset errantem, eum non cepit fortissimâ manu, sed *causam quæsivit, quo jure, vel injuria*, eum comederet.

2. Igitur agno *verba hujusmodi fecit, Tu mihi abunde jamdiu intra-listi injurias.*

3. Agnus gemendo ait, *Quomodo id fieri potuit*, cùm nuperrimè venirem ad lucem?

4. Lupus denòd ait; Agrum mihi pascendo devastâsti.

5. Agnus inquit, Cùm dentibus etiam caream, id facere nequivi.

6. Lupus rursum ait, Ex meo quoque fonte bibisti.

7. Et inquit agnus, *Quo pacto id fieri potuit*, quum aquam *ex ætate* nondum biberim, sed *lac matris* cibus & potus adhuc mihi sit?

8. Lupus demùm *ira concitus*, ait, Licet tua solvere nequeam argumenta, *canare* tamen *opipare intendo*; agnumque cepit, ac illum manducavit.

Mor. Fabula significat, quòd apud improbos ratio & veritas locum non habent.

97. *De duobus Gallis, inter se certantibus.*

1. DUO galli inter se ruri certabant.

2. Qui gallinarum prior dux erat, cùm ab altero superatus esset, *præ verecundia se abscondit.*

3. Alter verò *victoria elatus, domus tectum* statim *supervolvans, vehementi alarum plausu*, cantuque, significat se rivalem suum pugnando superâsse, & *de adversario ferre trophæum.*

4. Dum hæc & ejusmodi jactabundus *voce crocitat*, ecce aquila cibi indiga, ex alto devolans gallum unguibus rapit, ac pullis suis alimonium contulit.

5. Quam rem, qui victus fuerat gallus perspiciens, ceu ex hoste triumphans, in publicum venit, ac solus gallinis liberè potitur.

Mor. Fabula significat, quòd qui prosperis nimiùm fidit, in adversa sæpius præceps incidit.

98. *De Vate quodam.*

1. FOro *urbis medio*, quidam vates *cuivis sortem aperiebat futuram.*

2. Quamobrem *magna hominum frequentia stipatus*, dum uni & alteri suam aperit sortem, *ei nunciatur, res suas furtim domo esse ablatas.*

3. Quo audito, *domum curriculo* dum *abit*, quidam ei obviam factus *ridicule ait:*

4. Dum alios quid esset futurum, monebas, *qui tuæ sortis nescius fuisti?*

Mor. Fabula significat, quòd homines nequam corrigunt alios, & *sua crimina scire negligunt.*

99. *De*

99. Of the Pismire, and the Pigeon.

1. A *Thirsty Pismire went down to a Spring, where, as it would drink, it fell into the water.*

2. *A pigeon that sate in a tree, that hanged over the spring, when it saw the pismire ready to be drowned in the water,* presently broke a little bough off the tree with her bill, *and* threw it into the spring without any more ado; which the pismire making to, recovered her self out of the waters, to a safe place.

3. *A fowler comes* by the by, *and as he goeth about to catch the pigeon, he* sets up his lime-twigs.

4. *The pismire seeing that,* bit the fowler by one of his feet; the fowler being startled at the smart of it, *let fall his lime-wands; at the noise of which, the pigeon being affrighted, flew away from the tree, and* escaped the danger of her life.

Mor. *The fable signifieth, that seeing* brute *creatures are so* grateful to them, that do them a courtesie, *they that are endued with reason,* ought the more to be so.

100 Of the Calf, and the Hind.

1. THE *Calf said once to the Hind, Seeing thou art* greater in bulk *and* swifter at running, by reason of the nimbleness of thy feet, *than the dogs, and far* better fenced with horns *to fight*; why *art thou so much afraid of the dogs, mother?*

2 *The hind smiling, answered it, Because, child, though I have all those things thou speakest of,* I cannot endure the barking of the dogs, *but* presently begin to run away for fear.

Mor. *The fable signifieth, that with those that are cowardly by nature,* no persuasion can prevail *that they should be courageous.*

101. Of the Bee, and *Jupiter.*

1. THE *Bee, which is the mother of the wax, coming once to sacrifice to the gods, offered* Jupiter *a present of hony.*

2. *With which offering,* Jupiter *being pleased, he bad, that whatsoever she desired, should be granted her.*

3. *The Bee therefore asking, said, O thou the most famous god of all the gods, vouchsafe to grant to thy hand-maid, that whosoever shall* come to her hives to steal hony, *may presently die, as soon as ever I shall have stung him.*

4. At which request, *Jupiter* being put to a stand, *because* he loved *mankind* very well, *he said at the last to the Bee:*

5. It may suffice thee, *that, whosoever shall come to thy hives to steal hony, if thou sting him, and in the stinging* lose thy sting, *then thy self die presently, and* thy sting cost thee thy life.

Mor. *The fable signifieth, that sometimes we wish harms to our enemies, which are after turned upon our selves.*

102. Of the Flie.

1. WHen *a flie, that had fallen into a* flesh pottage-pot, *perceived that she was like to be drowned in the* broth, *she said with her self:*

2. Lo,

99. *De Formicâ, & Cicadâ.*

1. FOrmica sitiens in fontem descendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem supersidens, cùm formicam aquis obrui conspiceret, *ramulum ex arbore rostro continuò frangit, & sine morâ dejicit in fontem; ad quem formica se applicans, ex aquis in tutum se recepit.*

3. *Obiter* auceps quidam advenit, &, ut columbam venetur, *calamos erigit.*

4. Formica id percipiens, *pedem alterum momordit aucupis; eo dolore auceps concitus*, calamos dimittit; quorum strepitu columba territa ex arbore aufugiens, *vitæ periculum evasit.*

Mor. Fabula significat, cùm bruta *in beneficos grata sunt, eo magis esse debent*, qui participes sunt rationis.

100. *De Vitulo, & Cervâ.*

1. VItulus cervæ aliquando ait; Cùm *magnitudine* sis *major* canibus, & *pedum celeritate cursu velocior*, & ad pugnam longè *cornibus munitior*; *cujus rei gratiâ*, mater, tantopere canes reformidas?

2. Ei cerva inquit, subridens: Quoniam, fili, licet quæ dicis omnia possideam, *canum latratum ferre non possum*, sed *præ timore fugam statim arripio.*

Mor. Fabula significat, quòd qui naturâ timidi sunt, apud eos ut audeant *nulla valet hortatio.*

101. *De Ape, & Jove.*

1. APes quæ ceræ mater existit, quondam accedens ut diis sacra faceret, *Jovi* donum obtulit mellis.

2. Quâ oblatione *Jupiter* lætus, jussit sibi concedi quicquid ipsa precaretur.

3. Apes igitur rogans, ait, Illustrissime deus deorum, ancillæ tuæ concedere velis, ut quicunque *ad alvearia pro rapiendo melle accesserit*, is, simul ac pupugerò eum continuò moriatur.

4. *Qua rogatione* Jupiter *ambiguus*, quoniam genus mortalium *longè amabat*, demum Api ait;

5. *Satis tibi sit*, quòd quicunque alvearia pro rapiendo melle accesserit, si eum pupugeris, & in punctûrâ *stimulum dimiseris*, continuò ipsa moriaris, *tibique vita sit ipse stimulus.*

Mor. Fabula significat, quòd inimicis quandòque mala precamur, quæ in nos sæpiùs vertuntur.

102. *De Muscâ.*

1. MUsca, quæ in *ollam carnium* deciderat, cùm se in *brodio* suffocari sensit, secum ipsa ait;

2. Ecce,

2. *Lo, I have drunk so much, I have eaten so much, and bathed my self so much, that* I can find in my heart to die, having my belly full of broth.

Mor. *The fable signifieth, that it is a wise man's part to bear that contagiously which he cannot avoid.*

103. Of the young Man, and the Swallow.

1. *WHen a riotous young man had* spent his fathers estate, *and* nothing but his clothes was left him, *seeing a swallow before the season, and thinking that summer was come already, he sold his clothes too.*

2. *But winter coming again, when he* was troubled with a great cold, *and saw the swallow again, which also was* starved herself to death with cold, *he said:*

3. *O thou naughty bird, which* hast undone me and thy self too.

Mor. *The fable signifieth, that those things cannot long continue, which are not done in their season.*

104. Of the Sick Man, and the Physician.

1. *A Sick man being asked by a Physician, how he did, answered, That* he had sweat too much.

2. *The Physician said, That was good.*

3. *The sick man being asked a second time, by the same man, how he did, he said, That* he was troubled with a great cold.

4. *The Physician said, That that also would be* for his health.

5. *The sick man being asked a third time, by the same Physician, how he did, said, That* he had much ado to digest any thing.

6. *The Physician said again, That that was very good for his health.*

7. *Afterwards, when one of his own houshold-servants asked the sick man, how he did, the sick man said to him;*

8. *I have very many, and very good signs of health, as the Physician saith, yet, I am ready to die with those symptomes.*

105. Of a Wood-Man.

1. *A Wood-man* felled wood *by a river, which was dedicated to the god* Mercury, *his Ax by chance fell into the river.*

2. *He therefore being very sorrowfull,* sat him down and sighed *by the rivers side.*

3. Mercury *being moved with pity, appeared to the Wood-man, and asked him the cause of his weeping; which as soon as he understood, he brought him a golden Ax, & asked him, whether that was it which he had lost, or not?*

4. *But the poor man said, It was none of his.*

5. *Again,* Mercury *offered him another of silver; which when the poor man said, was not his; last of all* Mercury *reached him a wooden one.*

6. *When the poor man said, that that was his,* Mercury *understanding him to be a true and just man, bestowed all upon him.*

7. *The wood-man then coming to his fellows, declareth what had happened to him.* 8. *One of his companions* being desirous to try the like, *when he came to the river, threw his ax into the water, and then sat him down on the bank weeping.*

9. The reason *of whose weeping* Mercury understanding, *he brought a golden ax, and asked him, whether that was it which he had lost, or not.*

10. *Which*

2. Bene tantum bibi, tantum comedi, tantum me lavi, quòd *jure futura morè possim.*

Mor. Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. ADolescens luxuriosus, cum *bona patris consumpsisset, soldque vestis remansit*, visâ ante tempus hirundine, æstatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuo ortâ, cùm *immenso cruciaretur frigore*, visâ rursum hirundine, quæ & ipsa *frigore obibat*, ait;

3. O pessima avis, quæ *me & te pariter perdidisti.*

Mor. Fabula significat, quòd quæ suo tempore non fiunt, *ea diu fieri nequeunt.*

104. *De Ægroto, & Medico.*

1. ÆGer à medico rogatus, quo pacto se habuisset, *Plus quam esse opus se sudasse* respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, se *vehementi frigore fuisse comprehensum.*

4. Id *ad salutem* fore, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; inquit ægrotus, *se cum difficultate digerere potuisse.*

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7. Deinde ex domesticis cùm quidam ægrotum interrogaret, quomodo valeret, illi æger ait:

8. Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. LIgnator quidam dum juxta flumen, deo Mercurio dicatum, *ligna cæderet*, securis casu decidit in flumen.

2. Multo igitur mœrore *comprehensus* juxta fluminis ripam *gemens considebat.*

3. *Mercurius*, misericordiâ motus, Lignario apparuit, suique fletûs causam rogavit; quam simul ac didicit, securim auream adierens, utrùm quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, *Mercurius* alteram detulit, argenteam; quam cùm pauper ille suam quoque esse negaret, postremò *Mercurius* Ligneam sustulit.

6. Illam suam esse cùm pauper assentiret; *Mercurius* cognoscens illum esse hominem verum justúmque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarios, quid sibi accederat declarat.

8. Unus è sociis *id experiri volens*; cùm ad flumen accessisset, securim in aquam dejecit, deinde flens in ripâ consedit.

9. Cujus *Mercurius* fletûs *causam edoctus*, securim auteam afferens, si quam perdiderat, illáne esset rogavit.

10. Quam

10. *Which when he said, It was his*; Mercury, *after he perceived his impudence and lie, neither gave him the golden one, nor his own.*

Mor. *The fable signifieth, that by how much God is more ready to help honest men, he is by so much the more infestuous to wicked men.*

106. Of the Ass, and Jupiter.

1. *AN Ass that served a gardiner*, having but a little meat, and a great deal of work, *intreated* Jupiter *to send him another Master.*

2. *Therefore* Jupiter *commands, that he should be sold to a potter.*

3. *With whom, when the ass wrought, in carrying clay, bricks, tyles, and the like, he beseecheth* Jupiter *again, that he might* serve another Master.

4. Jupiter *again gives order, that he should be sold to a Tanner.*

5. *Whom the ass serving with much toil, and little meat, said, with a groan, Wo is me, poor Ass, who forgoing better Masters, am come to a worse; with whom, as I perceive, even* my hide will be tanned after I am dead.

107. Of the Hares, and the Frogs.

1. *THE Hares* met all together; *where, after they had complained of their inbred misery, and wailed, that they had a more miserable life given them, than other living creatures, (because Men, Eagles, and Dogs, pursued them* even to death) *they resolved, that it would be better for them to die at once, than* to continue longer in such a wretched kind of life.

2. *After they had taken this resolution, as they ran apace, to cast themselves headlong into a pond; the frogs which sat upon the pond side, as soon as they heard the noise, leap'd down into the pond, and* div'd under the water.

3. *Which thing, when the hare that went the foremost, saw, she said to the rest, Stand.*

4. *For*, we must alter our resolution.

5. *Because, as* ye see clearly, *there are found some living creatures more fearfull than we.*

Mor. *This fable signifieth, that when a man in misery sees one more miserable than himself, he bears his own misery more patiently.*

108. Of the Ass, and the Horse.

1. *WHen an Ass saw a Horse*, to be well fed, and to live at ease with good looking to, *he commended him to be very happy, and said, That he himself was too too unhappy, because, though he took much pains*, he had scarce his belly full of chaff.

2. *But when a time of war came*, an armed souldier gets upon the horse; *and when he rushed* into the midst of the enemies, *the horse being* stab'd with a tuck, fell all along flat upon the ground.

3. *Whom when the Ass beheld, he sighed, and pitied him, and* changed his opinion.

Mor. *The fable signifieth, that one ought rather* to like poverty, *which is the mother of rest, than to envy them that are more wealthy.*

10. Quam cùm suam assereret; *Mercurius* cognitâ ejus impudentiâ, ac mendacio, nec auream, nec suam tradidit.

Mor. Fabula significat, quòd quantò deus propitior est probis, eò improbis existit infestior.

106. *De Asino, & Jove.*

1. Asinus olitori cuidam serviens, cùm *parum comederet, & multum laboraret, Jovem* exoravit, ut alium dominum sibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo væneat.

3. Apud quem asinus cùm laboraret in deportando lutum, lateres, tegulas, & hujusmodi, secundò *Jovem* precatur, ut *alteri deservias domino.*

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui asinus multo labore, & pauco cibo serviens, Heu me miserum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam post mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. Lepores *in unum simul convenerunt*; ubi cùm de miseriâ ipsorum innatâ dolerent gemerèntque, quòd vita eis, quam cæteris animalibus, data esset miserior, (quoniam Homines, Aquilæ, & Canes, *ad mortem usque* persequerentur) decernunt meliùs sibi fore semel mori, quàm *in vita tam misera diutius permanere.*

2. Hoc capto consilio, ut se in stagnum præcipitent, dum ociùs tenderent; ranæ, quæ super stagni ripam astabant, ut strepitum audiunt, in stagnum desiliunt, *seque aquis submergunt.*

3. Quam rem cum lepus qui præibat conspicatur, reliquis ait, State.

4. Nam, *nobis sententia mutanda est.*

5. Quippe, ut *liquido videris*, animalia quàm nos magis timida reperiuntur.

Mor. Fabula significat, quòd cùm miser miseriorem aspicit, suam *æquius* miseriam fert.

108. *De Asino, & Equo.*

1. Asinus cùm equum *alimonia, & otio diligenti cura abundare* perspiceret, cum longè beatum esse commendabat, seque nimium infelicem dicebat; qui, cùm multum laboret, *ad satietatem de paleis haud haberet.*

2. At cùm tempus belli advenit, *miles armatus equum ascendit*, ac, cùm *medios decurrit in hostes*, equus *mucrone percussus, cadit humi* prostratus.

3. Quem asinus perspiciens, ingemuit, ejúsque misertus *sui animi sententiam mutavit.*

Mor. Fabula significat, quòd *cum paupertate*, quæ mater est quietis, quis *convenire* debet potiùs, quàm locupletioribus invidere.

109. Of the Ass, and the Wolf.

1. AN *Ass* trod upon a thorn with one of his feet, *and* being lamed, *when he saw a wolf coming to him, and was not able to run away, he said with a lamentable tone;*

2. *Ho Wolf*, I am ready to die for pain: *but*, since it must needs be, *that I must be meat for thee and the crows*, I intreat thee to be so kind, as to draw a thorn out of my foot, *that by thy good office*, I may die without pain.

3. *Whilst the wolf pulls the thorn out with his teeth*, the ass gave him a kick with his heel.

4. *The wolf thereupon* having his nose, and his forehead, and his teeth all broken, *crieth out, Wo is me, poor wretch*, I am rightly served, (*and he* saith it over again as he wailed) *who when I was but a Cook, would be also a Physician.*

Mor. *The fable signifieth, that every one should employ himself, in the trade which he understands.*

110. Of the Woman, and the Hen.

1. A *Woman had a Hen, which laid golden eggs* ever and anon.

2. *The woman therefore, thinking that the hen was all gold within, killed her.*

3. *But when she found her to be like other hens, whereas she thought to become rich*, she lost the profit which she had at first, out of a desire to get more.

Mor. *The fable signifieth, that we oftentimes lose* present profit, *out of a desire of having more.*

111. Of the Frog, and the Fox.

1. A *Frog that was in a fen, when in croaking to other beasts, he professed himself to be a physician, and* skilfull in drugs; *a fox* said very handsomly *unto him:*

2. *How shouldst thou cure others, seeing thou canst not tell how to cure thy self, that goest* lamely?

Mor. *The fable signifieth, that one cannot teach others that, which he hath not learn'd.*

112. Of the Serpent, and the Husbandman.

1. WHen *a Serpent, that had a hole before a Husbandman's house was struck by the husbandman's boy, it* bit him so sore, *that* the boy died suddenly upon the biting.

2. When this thing was known, *the* parents made great lamentation.

3. *Then the father being moved with grief, took an Ax, and went after the serpent to kill it; and as he* weilded the ax *to hit the serpent*, he cut off the end of his tail.

4. *Afterwards being desirous to make peace with the serpent, he took meal, and water, and salt, and honey, and invited the serpent, that they might become friends one with another.*

5. *But the serpent* lying under a great stone, *hissed, and said;*

6. You took pains to no purpose, *good Sir.*

7. *For there can be no friendship made betwixt us; for, as long as I shall*

see

109. *De Asino, & Lupo.*

1. ASinus quidam *pede altero sentem calcavit, claudúsque factus*, cùm lupum ad se venientem conspiceret, nec fugere posset, miserabili voce inquit :

2. Heus lupe, *demorior equidem è dolore* ; sed *ex quo opus est*, ut tibi & corvis futurus sim cibus, *obsecro quatenus tua benignitate sentem è pede velis extrahere*, ut munere tuo extremum *sine dolore obeam diem.*

3. Dum sentem dentibus lupus evellit, *asinus eum calce percussit.*

4. Lupus deinde, *naso, fronte, ac dentibus perfractis*, Heu me miserum, exclamat *(deplorandóque reiterat)* qui cùm essem coquus, medicus esse volui.

Mor. Fabula significat, quòd *quam quisque novit, in ea se exerceat arte.*

110. *De Muliere, & Gallina.*

1. MUlier quædam gallinam habebat, quæ aurea *continuò* ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cùm aliis gallinis esse similem reperit, ubi divitem fore putabat, *quem primo quæstum habebat, eum plus habendi cupiditate amisit.*

Mor. Fabula significat, quòd plus habendi cupiditate, id sæpe perdimus, *quod habemus in manibus, lucrum.*

111. *De Ranâ, & Vulpe.*

1. RAna, in palude existens, cæteris animalibus clamando cùm profiteretur se medicum esse, *pharmacorúmque peritum*, ei vulpes *venustissime ait :*

2. Qui alios curaveris, cùm *claudicantem* curare te nescias ?

Mor. Fabula significat, quòd alios docere quis non potest id, quod haud didiceret.

112. *De Serpente, & Agricolâ.*

1. SErpens, ante agricolæ cujusdam domum latebras habens, cùm ab agricolæ filio esset percussus *tam acriter ipsum momordit*, quòd *morsu ex illo puer repente obiit.*

2. *Hac re cognita, magnus inter parentes gemitus oritur.*

3. Tunc pater mœrore concitus, acceptâ securi, serpentem ut occideret persequitur ; *vibránsque securim*, ut serpentem percuteret, *extremum caudæ ejus occidit.*

4. Deinde volens pacem cum serpente conficere, acceptis farinâ, quâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens *sub petra latens*, sibilando ait ;

6. *Frustra laboras*, bone vir.

7. Nam, inter nos amicitia fieri non potest ; quippe dum me sine caudâ

see my self without my tail, and you your son's grave, we can never be quiet in our minds.

Mor. *The fable signifieth, that grudges cannot be taken away, when* the remembrance of wrongs is very fresh.

113. Of the Hen, and the Fox.

1. *When a fox that went into a Hen-house, saw a hen sick upon her nest, she asked her how she did.*

2. *To whom the hen answered readily,* I should be a little better, *sister, if thou wouldest go away hence.*

Mor. *The fable signifieth, that* the company of enemies is too too troublesom.

114. Of the Traveller.

1. *A Traveller when he* had travelled a great way, *vowed a vow* to Mercury, *that if he found any thing, he would give him the half of it.*

2. *By chance then he found* a bag full of Almonds and Dates; *and when he thought it had been silver, he took the bag, and ate the* almond kernels, *and* the meat of the dates *himself.*

3. *And then going into* Mercury's *Temple, and taking hold of his altar, he said to him,* with a jeering kind of speech:

4. Mercury, *I now pay thee my vow, for I offer thee the half of what things I found, that is,* the stones of the Dates, and the shells of the Almonds.

Mor. *This tale signifieth, that* covetousness *makes men* contemners *of God.*

115. Of the Lion, and the Man.

1. *When once a Lion and a* Man went upon the way together, *and as they went each* set out himself in words; *behold, they met with a stone pillar, on which it was engraven, that a man strangled a lion.*

2. *Which sculpture, the man shewing to the lion, said, Here one may see, how much men are more excellent and stronger than lions, and all wild beasts.*

3. The *lion* answering him readily, *said, if there were those that knew how to grave amongst lions, as there are those amongst men, thou shouldest see more men engraven killed by lions, than lions by men.*

Mor. *The fable signifieth, that bragging men feign, that they did that, which they never assayed to do.*

116. Of the Fox.

1. *When a fox saw* clusters *already* full of grapes, *and almost ripe, being desirous to eat of them, he* tried every way *how he might get them.*

2. *But when he had tried every way in vain, and could not satisfie his desire, turning his sorrow into joy, he said:*

3. *Those bunches of grapes are too sour yet.*

Mor. *The fable signifieth, that it is the property of a wise man* to feign that he is unwilling to have that, which he knows he cannot get.

aſperero, & tu tui filii ſepulchrum, *quieti animo eſſe nequibimus.*

Mor. Fabula ſignificat, quòd cum *injuriarum recens vel maximè exiſtat memoria*, odia tolli minimè queunt.

113. *De Gallinâ, & Vulpe.*

1. VUlpes gallinarum tugurium ingreſſa, cùm gallinam nido ægrotantem aſpexit, eam rogavit, Quomodo valeret.

2. Cui gallina prompte reſpondit, *meliuſcule me haberem, ſi hinc abires*, ſoror.

Mor. Fabula ſignificat, quòd *inimicorum præſentia nimium moleſta eſt.*

114. *De Viatore.*

1. VIator quidam, cùm *multam viam viaſſet*, votum *Mercurio* vovit, quòd ſi quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit *peram, amygdalis dactyliſque refertam, & cùm* putaret id eſſe argentum, peram capiens, *amygdalarum nucleos*, & *carnes dactylorum* ipſe comedit.

3. Deinde templum *Mercurii* ingreſſus, atque aram manibus tenens, *verbis ridiculis* inquit ad eum :

4. Votum, *Mercuri*, nunc perſolvo tibi : nam quas equidem res adinveni, earum tibi offero dimidium, *oſſa* ſcilicet *dactylorum*, ac *teſtas amygdalarum.*

Mor. Fabula ſignificat, quòd homines avaritia deorum efficit contemptores.

115. *De Leone, & Homine.*

1. LEO & homo, *cùm ſemel ſimul viam viarent*, ac inter viandum, *ſe* quiſque *verbis commendaret* ; ecce, lapideæ occurrunt columnæ, in quibus erat inciſum quòd homo ſuffocavit leonem.

2. Quam ſculpturam homo leoni oſtendens, ait : Hic videre licet, quantò homines leonibus ac feris omnibus præſtantiores ſunt, ac robuſtiores.

3. Et leo *prompte reſpondens* inquit, Si apud leones eſſent, ceu apud homines, qui ſculpere ſcirent, plures à leonibus homines, quàm ab hominibus leones ſuffocari videres.

Mor. Fabula ſignificat, quòd homines jactabundi fingunt ſe feciſſe, quæ facere nunquam tentârunt.

116. *De Vulpe quadam.*

1. VUlpes cùm *racemos uvarum plenos* jam, ac matureſcentes perſpiceret, cupida de illis manducare, *omnem viam machinata eſt*, quâ illos comprehendere poſſet.

2. Sed cùm omnem viam fruſtra tentâſſet, nec deſiderio ſuo ſatisfacere quiviſſet, mœſtitiam vertens in gaudium, ait :

3. Racemi illi adhuc nimium ſunt acerbi.

Mor. Fabula ſignificat, quòd prudentis eſt *fingere nolle quæ ſe conſequi non poſſe agnoſcit.*

117. Of the Boy, and the Scorpion.

1. A *Boy* sought after Grashoppers *in the Country, and when he would have taken a Scorpion, the Scorpion, after she knew his simplicity, said to him:*

2. *Oh boy,* keep thee quiet, *and* hold off thy hand, if thou wilt not be wholly undone.

Mor. *The fable signifieth, that he knoweth well what he ought to avoid, and what to follow, that* considereth both ways.

118. Of the Fowler, and the Partridge.

1. *When a Fowler would have killed a partridge, which he had caught, the partridge sighed, and* said thus *unto him:*

2. *Oh thou* partridge-catcher, *if thou wilt let me go, and grant me my life, I will fetch thee in many more other partridges.*

3. *And the fowler* answered handsomly, *Now I think thou deservest the rather to be killed, because thou promisest to destroy thy friends by treachery.*

Mor. *The fable signifieth, that he that seeketh by treachery to undo his friends, falleth headlong into danger.*

119. Of the Hare, and the Tortoise.

1. A *Tortoise, when a Hare jeered at his feet, smiled, and said to her:*

2. *If thou wilt* run a race with me, thou shalt clearly see, *that I am swifter than thou art.*

3. *To whom the Hare said, Thou dost not know what my feet can do; but let us choose us a judge, that may* set us out a race and a goal.

4. *Thereupon they made choice of a fox, being the wittiest of all brutes, which appointed them the place, and* the goal of the race.

5. *The Tortoise, having abandoned all sloth and negligence, setting on her journey, never rested till she came at the goal.*

6. *But the hare trusting to her feet, after she had rested her a little, awoke, and ran to the goal* as fast as her legs could carry her.

7. *And when she found the tortoise resting there,* she confessed *with shame,* that the tortoise had won of her.

Mor. *The fable signifieth, that even very great matters will be dispatched by care and diligence, not by strength of body.*

120. Of the Sallow, and the Ax.

1. *When the Ax fell'd a Sallow-tree, it made wedges of it, with which it might more easily cleave the Sallow.*

2. *Which thing the Sallow perceiving, it sighed and wailed, saying:*

3. *I do not so much complain of the ax, which cutteth me by mens hands, as of the wedges which* are made out of my own body.

Mor. *The fable signifieth, that in adversity oftentimes,* friends that *are not true, are more infestuous to friends, than enemies are.*

117. *De Puero, & Scorpione.*

1. PUer quidam ruri *venabatur locuſtas*, & cùm ſcorpionem capere vellet, ſcorpio ſimplicitate ejus cognitâ, ait ei;
2 Heus puer, *dege in pace*, ac *manum abſtine*, ſi *non vis totus perire.*
Mor. Fabula ſignificat, quòd qui *in utramque partem cogitat*, is quæ ſequi & quæ vitare debeat, probè tenet.

118. *De Venatore, & Perdice.*

1. VEnator quidam, cùm quam ceperat perdicem occidere vellet; perdix gemens *hujuſmodi verba fecit* ad eum:
2. Heus *perdicum auceps*, ſi me miſſam feceris, ac vitam donaveris, alias perplures conducam tibi perdices.
3. Et auceps *appoſite reſpondet*; Nunc ego te magis occidi dignam judico, quod amicos per inſidias perdere polliceris.
Mor. Fabula ſignificat, quòd qui ſibi charos perdere dolo quærit, is præceps in periculum incidit.

119. *De Lepore, & Teſtudine.*

1. TEſtudo, cùm ejus pedes lepus derideret, ſubridens inquit ad eum:
2. Si *periculum in curſu feceris*, quòd quàm tu velocior ſim, *liquido cognoſces.*
3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes; ſed judicem eligamus, qui *curſum* & *terminum nobis definiat.*
4. Igitur eligunt vulpem, brutorum omnium ſagaciſſimam, quæ & locum, & *curſus terminum* conſtituit.
5. Teſtudo, omni ſegnitie & negligentiâ ſemotâ, iter arripiens, haud quievit donec ad terminum pervenit.
6. Lepus verò pedibus fidens, ubi paulum quievit, ſomno excitatus, *quantum pedes valuerunt*, ad terminum cucurrit.
7. Ibique cùm teſtudinem quieſcentem reperit, ſe cum rubore *fatetur à teſtudine ſuperatum.*
Mor. Fabula ſignificat, quòd ſtudio & diligentiâ, non corporis viribus, res vel maximæ conficientur.

120. *De Salice, & Securi.*

1. SEcuris, cùm ſalicem cæderet, ex eâ ipſa cuneos fecit, quibus ſalicem faciliùs ſcinderet.
2. Quam rem præſentiens ſalix, gemens ejulánſque ait;
3. Non tantum de ſecuri queror, quæ hominum manibus me ſcindit, quantum de cuneis qui *ſiunt ex corpore meo.*
Mor. Fabula ſignificat, quòd in adverſis, *non veri amici* infeſtiores amicis, quam inimici, ſæpiùs redduntur.

121. Of the Boy, and his Mother.

1. A *Boy having* closely pilfered a book from his fellow, *out of the school, gave it to his mother; which when his mother willingly received, and did not correct her son, the boy stole a cloak from another, and brought it to his mother too.*

2. *Which when his mother also received willingly, the boy wanting correction, (after he had stole more things day by day, and greater matters,* as his years grew on *) was at last publickly taken, and* openly condemned by the Sheriffs to die, *as being guilty of theft.*

3. *But when he was brought to the place of justice, and his mother followed him crying, after he had got leave to speak* a word to his mother in her ear, *he turned to her, and* holding his mouth to his mothers ear, *as if he were about to tell her some secret,* he bit off her ear.

4. *His mother* cried out because of the smart, *and* cursed him.

5. *Then they that led him along,* blamed him exceedingly; *not only for his theft, but because he was so* ungracious towards his mother.

6. *But he said to them* without blushing; *Let none of you wonder, that I have bit off my mothers ear; for, she her self hath been the author and cause of this my undoing.*

7. *For, if she had corrected me when I brought her a book, which I first filched from my fellow out of the school; having left my thievery* for fear of stroaks, *I should never have come for the presents to this kind of base death.*

Mor. *The fable signifieth, that he that in doing amiss is not corrected at the very first,* becometh more wicked every day than other.

122. Of the Shepherd, and the Sea.

1. A *Shepherd feeding sheep by the Sea-shore, when he once saw the sea calm,* having a mind to sail, *he changed his sheep for dates; which* being shipt, *when now he* was put forth into the main sea, *and* was tossed to and fro with a storm, *without any hope of being saved; he threw all those things that were in the ship into the sea, and* with much ado got into a haven.

2. *Soon after, when he kept sheep, and saw the sea now calm again,* he said jestingly *to his fellow, that commended the calmness of the sea; The sea would have dates again.*

Mor. *The fable signifieth, that use and experience, make us more wary amidst dangers.*

123. Of the Peach-tree, and the Apple-tree.

1. *THE Peach-tree and the Apple-tree* were at a controversie whether was the fairer.

2. *When they had* striven a long time one with another, with sundry and sharp debates; *a bramble out of the next hedge, hearing their contests, came to them, and said;*

3. You have striven enough and too much betwixt your selves; *be very quiet, and put an end to your brabbles.*

Mor. *The fable signifieth, that meaner men do oftentimes* settle the controversies *of their betters.*

121. *De Puero, & Matre.*

1. PUer quidam, è ludo literario *librum ſocio clam auferens*, ſuæ matri tradidit illum; quem mater cùm libenter accepiſſet, nec filium caſtigâſſet, rurſus puer alii veſtem clam abſtulit, atque matri quoque detulit.

2. Quam cùm mater etiam libenter accepiſſet, puer caſtigatione carens, cùm plura in diem. ac majora *accreſcentibus annis* furaretur, demum publicè captus, ceu furti reus, *per quæſtores publicè damnatus eſt* mortis.

3. Sed cùm ad locum juſtitiæ duceretur, eumque mater gemebunda ſequeretur, impetratâ veniâ ut *matri ad aurem unum loqui verbum* liceret, ad eam converſus, *atque os auri matris adhibens*, uti quippiam ſecreti dicturus, *aurem dentibus illi abſcidit.*

4. Mater verò *præ dolore exclamans, mala illi imprecatur.*

5. Tunc qui eum ducebant, eum *ſupra modum criminabantur*, non ſolùm furti, ſed quòd tam *impius* fuit *in matrem.*

6. Ille *abſque rubore* inquit ad eos: *Nemini veſtrum ſit mirum*, quòd aurem matris dentibus abſcidi; ipſa enim hujus meæ perditionis auctor eſt & cauſa.

7. Quippe ſi me caſtigâſſet, cùm ei librum detuli, quem ſocio è ſcholis primùm clàm abſtuli, omiſſis *præ timore verberum* furtis, ad hoc in præſentiâ genus turpiſſimæ mortis non perveniſſem.

Mor. Fabula ſignificat, quòd qui in delinquendo ab initio non caſtigatur, *facinoroſior in diem* efficitur.

122. *De Paſtore, & Mari.*

1. PAſtor quidam juxta littus maris pecudes paſcens, cùm mare ipſum ſemel placidum aſpiceret, *navigandi ſtudio captus*, oves pro dactylis commutavit; quibus *navi impoſitis*, cum *in altum* jam *navigaret*, & *in tempeſtate* ſine ſpe ſalutis *fluctuaret*, quæ in navi ſunt ea omnia projecit, atque *in portum vix ſe recepit.*

2. Denuò cùm oves paſceret, ac rurſum mare jam tranquillum videret, ſuo ſocio ipſam maris tranquillitatem commendanti, *ridiculè ait*; Mare iterum dactylos cupit.

Mor. Fabula ſignificat, quod uſus & peritia nos reddunt in periculis cautiores.

123. *De Punicâ, & Malo, arboribus.*

1. PUnica & malus, arbores, *de pulchritudine contendebant.*

2. Cùm diu inter ſe *variis & acerbis contentionibus certaſſent*; rubus ex proximâ ſepe, hujuſmodi contentiones accipiens, acceſſit ad eas, atque inquit:

3. *Satis jam ſatis certatum inter vos eſt*; quieſcite admodum, & contentionibus finem imponite.

Mor. Fabula ſignificat, quòd minores majorum *lites* ſæpenumero *componunt.*

124. Of the Mole, and its Dam.

1. THE *Mole is a living creature, blind by nature.*
2. *She ſaid once to her dam,* I perceive a great ſmell.
3. *A little after, ſhe ſaith again,* I ſee a high chimney.
4. *Again, a third time ſhe ſa[illegible], I hear* the noiſe of ſmith's hammers.
5. *Her mother ſaid gently to her, O daughter, thou, as far as I perceive, art deprived not only of thine eyes, but alſo of thy noſe and ears.*

Mor. *The fable ſignifieth, That bragging fellows, when they* profeſs great matters, *are then moſt of all* confuted in the ſmalleſt.

125. Of the Waſps, the Partridges, and the Husbandman.

1. WHen *once the waſps, and the partridges,* being thirſty, *were met together, they went to a Country-man, begging drink of him, and promiſed, that they would abundantly requite him for his water.*
2. *For, the partridges promiſe to dig him his vineyard, ſo that his vines ſhould yield full cluſters of grapes.*
3. *And the waſps proffer largely, that they would defend his vineyard, by going about it, and* keep thieves away thence.
4. *To whom the husbandman ſaid, I have two oxen, which though they promiſe nothing, do nevertheleſs do the ſame work.*
5. *And therefore it is better for me, to give them water than you.*

Mor. *The fable ſignifieth, that we muſt not help to maintain them, that are* idle and unprofitable.

126. Of Jupiter.

1. WHen Jupiter made a wedding, *every living creature offered him preſents,* each as they were able.
2. *And the ſerpent* pluck'd a Roſe, *and offered it to* Jupiter, *holding it in her mouth.*
3. *But as ſoon as* Jupiter *ſaw her, he ſaid openly, Truly I receive preſents from all with a good will, but I do not ſo from the ſerpent.*

Mor. *The fable ſignifieth, that any wiſe man ought to perſuade himſelf, that wicked mens preſents are not without treachery.*

127. Of the Ape.

1. AN *Ape is ſaid to bring forth two young ones,* towards one *of which only* ſhe bears affection, *and out of her affection doth nurſe it very diligently; but the other ſhe hateth, and careth not for it.*
2. *Now it fell out, that* that which the Ape ſo dearly loved, *was ſtrangled by her in her ſleep: wherefore that which was neglected, was brought up to perfect age, as* the mother's only joy.

Mor. *The fable ſignifieth, that* fortune without doubt goeth beyond mens forecaſt.

124. *De Talpa, & Matre.*

1. TAlpa cæcum animal naturâ eſt.
2. Hæc aliquando matri ait, *Ingentem ſentio odorem.*
3. Parùm pòſt rurſum ait, *Excelſam* alpicio *fornacem.*
4. Tertiò item ait; *Malleorum ſonitus* audio *fabrilium.*
5. Ei mater comiter ait; Heus filia, tu, uti percipio, non ſolùm oculis, ſed naſo & auribus orba exiſtis.

Mor. Fabula ſignificat, quod homines jactabundi, cùm *magna profitentur*, tunc vel maximè *in minimis redarguuntur.*

125. *De Veſpis, Perdicibus, & Agricolâ.*

1. VEſpæ ſemel, & perdices, *ſiti concitæ*, cùm ſimul conveniſſent, ad ruſticum quendam tendunt, potum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.
2. Quippe perdices vineam todere promittunt, quòd plenos vites producant racemos.
3. Veſpæ verò ſe vineam circumeundo cuſtodire, ac *fures* inde *amovere* large offerunt.
4. Quibus agricola inquit, Tuos habeo boves, qui cùm nihil promittunt, eandem hanc operam nihil minùs præſtant.
5. Itaque ſatius eſt mihi illis, quàm vobis aquam præbere.

Mor. Fabula ſignificat, non eſſe illis ſubveniendum, qui *vani & inutiles ſunt.*

126. *De Jove.*

1. CUM *Jupiter nuptias celebraret*, cuncta animalia illi munera obtulerunt, *quæque pro viribus ſuis.*
2. Verum enim ſerpens *Roſam legit*, & ore illam tenens *Jovi* obtulit.
3. At *Jupiter* ut eum aſpexit, palàm inquit, Ab omnibus dona libenter equidem accipio: verùm à ſerpente id haudquaquam facio.

Mor. Fabula ſignificat, improborum munera non eſſe ſine dolis, quivis prudens ſibi perſuadere debeat.

127. *De Simiâ.*

1. SImia duos catulos parere fertur, quorum *ad unum* duntaxat *affectum*, & ex affectu illum diligentiſſimè nutrit; alterum verò odit, negligitque.
2. Contigit autem, quòd *qui in deliciis habebatur*, à ſimiâ in ſomnis fuit ſuffocatus; quamobrem qui neglectus erat, ad perfectam uſque ætatem, ceu *matris deliciæ*, fuit educatus.

Mor. Fabula ſignificat, quòd *hominum prudentiam fortuna proculdubio ſuperat.*

128. Of the Flea.

1. When a flea had one time bitten one, and when he was catch'd, was asked, Who he was, that offered to eat up his limbs; he ſaid; That he was one of that ſort of living creatures, to which nature had appointed, that they ſhould live on that faſhion; and that he would not kill him, ſeeing he could not do him much hurt.

2. But the man ſmiled, and ſaid to him, Thou ſhalt by ſo much the rather be killed by my hands, becauſe it is not lawfull to hurt any one, more or leſs without cauſe.

Mor. The fable ſignifieth, that we ought not to pity wicked men, whether they offend leſs or more.

129. Of the Flea, and the Man.

1. A Flea skipping after its wonted faſhion, ſeiled upon a man's foot, and bit him hard.

2. At which biting, the man being greatly vexed, took the flea, and would have cruſhed her with his nails.

3. But the flea skipping out of his hands, eſcaped death.

4. Then the man exclaimed, and ſaid, O Hercules, thou queller of evil things, why didſt thou not come, and help me to ſuppreſs this flea?

Mor. The fable ſignifieth, that one ought to crave Gods aſſiſtance, not in every the leaſt, but in great and weighty matters.

130. Of the Piſmires, and the Graſhopper.

1. It was about mid-winter, when the piſmires laid their wheat abroad in the ſun.

2. Which a graſhopper ſeeing, when ſhe was almoſt ſtarved with hunger, ſhe went to them, and intreated them to give her ſome wheat to eat.

3. But when the piſmires asked her, What ſhe did in ſummer, and whether ſhe ſtood idle, and doing nothing or no, all that ſeaſon?

4. The graſhopper anſwered them, I neither ſtood idle, or doing nothing; but I ſang, whereby I eaſed their toil, that travelled upon the way.

5. Which when they heard, the piſmires laughed, and ſaid; If thou ſangeſt in ſummer, to delight travellers; dance now, for fear leſt thou be ſtarved with cold.

Mor. The fable ſignifieth, that he that doth not do things that are to be done in their ſeaſons, falls into extremities, when he doth not think of it.

131. Of the Husband, and his Wives.

1. It was the Spring time, wherein one that had been nicely brought up, becauſe he was neither young nor old, (for he was half hoary-haired) married two wives together; the one antient in years, and the other ſomewhat young.

2. When they dwelt all in one houſe together, the old wife, that ſhe might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.

3. Out of a like deſire, the younger, that ſhe might get him away out of the old woman's company, pluck'd out his white hairs.

4. At

128. *De Pulice.*

1. PUlex cùm quendam *morſu* aliquando *ſtimulaſſet*, captúſque rogaretur, Quiſnam eſſet, qui membra ei depaſceret, ait, Se ex eo animalium genere eſſe, quibus à naturâ datum eſſet, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipſe illi nequeat.

2. At homo ille ſubridens, inquit ad eum, Eò magis meis necaberis manibus, quoniam nec multùm nec parùm, *abs re* quempiam lædere licet.

Mor. Fabula ſignificat, quòd malorum licèt parùm vel multùm delinquant, miſereri haud oportet.

129. *De Pulice, & Homine.*

1. PUlex *ſuo ſolito more* ſaltans, ſuper hominis pedem reſedit, illúmque *morſu acriter pupugit*.

2. Quâ punctione homo *ira graviter concitus* pulicem cepit, & *unguibus obtundere* voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O *Hercules, malorum extinctor*, ecquid mihi in hunc opprimendum præſens non fuiſti?

Mor. Fabula ſignificat, quòd non in minimis, ſed in magnis arduiſque rebus à Diis auxilium quis implorare debet.

130. *De Formicâ, & Cicadâ.*

1. HYemis erat *medium*, cùm formicæ *ſparſim triticum apricabant*.

2. Quod cicada aſpiciens, cùm *inediâ conficeretur*, acceſſit ad eas; ac triticum, pro alimoniâ ut ſibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æſtate fecerit, num *ſegnis & otioſa* eo tempore ſteterit?

4. Illi cicada ait: Neque ſegnis aut otioſa ſteti, ſed *cantu cecini, quo laborem viæ viantibus levabam*.

5. Quâ re auditâ, formicæ ſubridentes inquiunt, Si æſtate cecinisti, ut *viantes delectares*, nunc ſalta nè *frigore conficiaris*.

Mor. Fabula ſignificat, quòd qui quæ facienda ſunt, ſuo tempore non facit, is *in angustias* (quando non putat) *incidit*.

131. *De Viro, & Uxoribus.*

1. TEmpus erat veris, quo quidam *in deliciis educatus*, cùm nec juvenis nec ſenex eſſet, (*ſemi-canus* enim erat capillis) duas ſimul duxit uxores; unam quidem *natu grandem*, alteram verò juniorem.

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem ſui polliceret, quotidie viri caput pertrectans, nigros illi evellebat capillos.

3. Pari ſtudio junior, ut ab anus conſuetudine illum amoveret, albos evellebat capillos.

4. Poſtre-

4. *At the last, they so pilled him, that they made their husband bald and ridiculous*, to his utter disgrace.

Mor. *The tale signifieth, that there is no better way of health for old men, than to be without women, and especially young ones*; unless they would have themselves quite undone.

132. Of one that promised Impossibilities.

1. A *Poor man being sick and sore pained, when he was* given over by the Physicians, *besought the gods, and promised them, that if they would restore him his health again, he would offer them an hundred oxen for a sacrifice.*

2. *But when his wife heard him, and asked him*, Where wilt thou have these, *if thou recover? He said:*

3. *Why, dost thou think that I shall arise hence, that the gods may require these things of me?*

Mor. *The fable signifieth, that* many are forward to promise, what they never mean to perform in good earnest.

133. Of the Frogs.

1. *TWO Frogs were fed in a fen; but in summer time, when the fen was dried up, they quite forsook that, and sought out another; but they light upon a deep Well.*

2. *Which as soon as they saw, one said to the other, Ho, dost thou hear? let us go down into this Well.*

3. *She made answer, and said, If then the* water shall dry up here, *how shall we get up again?*

Mor. *The fable sheweth, that we ought not* to set upon things unadvisedly.

134. Of the Dog, and the Cock.

1. A *Dog and a Cock*, having made a league of amity, *undertook a journey.*

2. *And when the night came upon them, the Cock got up into a tree, and slept; but the dog slept at* the root of a hollow tree.

3. *When the cock crew in the night, as he uses to do, a fox, as soon as she heard him, ran to him, and standing below, intreated him to come down to her, because she desired to embrace a living creature, so commendable for song.*

4. *But when he had said, that she should first call the porter, who slept at the bottom of the tree; that after he had opened the door, he might come down; and as she sought him, that she might call him*, the dog presently starting out, tare her all in pieces.

Mor. *The fable signifieth, that wise men* do by a sleight, *send their insulting enemies to them that are stronger.*

135. Of the Lion, and the Bear.

1. A *Lion and a Bear having got* a great fawn *betwixt them*, fought about it.

2. *Thereupon*, being sorely wounded one by another, *they lay down weary, after they were* taken with a dizziness, upon their sore fight.

3. *Now the fox* going about and about, *when he saw them both laid, and the fawn lying betwixt them*, slept in betwixt them *both, and snatcht it up, and* ran his way.

4. *But*

4. Poſtremo ita illum depilârunt, ut calvum ac ridiculum, *non ſine ſummo opprobrio*, virum reddiderint.

Mor. Fabula ſignificat, quòd nulla melior ſenibus ſalus exiſtit, quàm fœminis carere, & maxime junioribus, *niſi penitus obrui ſe velint.*

132. *De impoßibilia promittente.*

1. VIR pauper ægrotans, & malè affectus, cùm *à medicis deſperatus* eſſet, deos rogabat pollicens ſi ſanitatem ei rurſùs reſtituerent, centum boves ipſis oblaturum eſſe in ſacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, ſi convalueris? ille ait;

3. Putas enim ſurgere me hinc, ut dii hæc à me repetant?

Mor. Fabula ſignificat, *multos facile polliceri, quæ re comprobare non ſperant.*

133. *De Ranis.*

1. RAnæ duæ in palude paſcebantur, æſtate autem ſiccata palude, illa derelictâ, quærebant aliam; cæterùm profundum invenerunt puteum.

2. Quo viſo, altera alteri inquit, Deſcendamus, heus tu, in hunc puteum.

3. Illa reſpondens, ait: Si igitur & hic *aqua aruerit*, quomodo aſcendemus?

Mor. Fabula declarat, non oportere *inconſideratè res aggredi.*

134. *De Cane, & Gallo.*

1. CAnis & Gallus, *inita ſocietate*, iter faciebant.

2. Veſperâ autem ſuperveniente, gallus conſcenſa arbore dormiebat, at canis ad *radicem arboris excavatæ.*

3. Cùm gallus ut aſſolet, noctu cantâſſet vulpes ut audivit, accurrit, & ſtans inferiùs, ut ad ſe deſcenderet, rogabat, quòd cuperet commendabile adeò cantu animal complecti.

4. Cùm autem is dixiſſet, ut *janitorem* priùs *excitaret* ad radicem dormientem, ut cùm illic aperuiſſet, deſcenderet; & illâ quærente ut ipſum vocaret, *caxis ſtatim proſiliens eam dilaceravit.*

Mor. Fabula ſignificat, prudentes homines inimicos inſultantes ad fortiores *æſtu* mittere.

135. *De Leone, & Urſo.*

1. LEO & urſus ſimul *magnum* nacti *Hinnulum, de eo pugnabant.*

2. *Graviter* igitur à *ſeipſis affecti, ut ex multa pugna* etiam *vertigine corriperentur*, defatigati jacebant.

3. Vulpes autem *circum circa eundo*, ubi proſtratos eos vidit, & hinnulum in medio jacentem, hunc *per utroſque percurrendo* rapuit; *fugienſque abivit.*

4. At

4. *But they indeed saw him; but because they were not able to rise, they said, Woe is us, poor wretches, because we have taken pains for the fox.*

Mor. *This fable signifieth, that* whilst some take pains, others go away with the gains.

136. Of the Bat, the Bramble, and the Cormorant.

1. A *Bat, and a Bramble, and a Cormorant*, having made a league of partnership, *resolved* to turn Merchants.

2. *Thereupon the bat having borrowed* money, threw it into the stock; *the bramble took a Suit with her; and the cormorant being the third, brought Brass: and* they put to sea.

3. *Now when a great storm arose, and the ship was overwhelmed, and every thing lost, they themselves* escaped to land.

4. Since that time *therefore, the cormorant sits always near the sea-shores, to see whether the sea any where casts up brass.*

5. *And the bat* being afraid of creditors, *doth not appear on the day time, but goeth out to feed by night.*

6. *The bramble* catcheth hold of the clothes of them that go by, *seeking if any where she can find her own.*

Mor. *The fable signifieth, that we* fall again afterwards to those things, *which we most mind.*

137. Of the Peacock, and the Jack-daw.

1. THE *Peacock intreated the birds, being about to make a King, that they would make choice of her, for her beauty.*

2. *Now,* when all passed their votes for her, *the jack-daw* making a speech, *said:*

3. *But if when thou art King, the eagle begin to pursue us, how wilt thou relieve us?*

Mor. *The fable signifieth, that Princes ought to be chosen, not only for their gallantry, but also for their fortitude and prudence.*

138. Of the Wild Boar, and the Fox.

1. A Wild Boar *standing by a tree,* whetted his tushes.

2. *The fox asking him the reason, why he whetted his tushes;* there being no necessity, *he said;*

3. I do not this without cause; *for if danger come upon me, it will then be in vain for me to be busie in whetting my tusks; but I must use them, being prepared aforehand.*

Mor. *The fable signifieth, that one ought to be prepared against a danger.*

139. Of the Lark.

1. A *Lark being caught in a snare, lamented, and said:*

2. *Woe is me, miserable and unhappy bird, I have stolen no bodies gold, nor silver, nor any other precious thing.*

3. *But,* a small corn of wheat, *hath been the occasion of my death.*

Mor. *This fable* aimeth at them, *that undergo great danger for unprofitable gain.*

140. Of

4. At illi videbant quidem ipsum, sed quia non poterant surgere, Nos miseros dicebant, quia vulpi laboravimus.

Mor. Fabula significat, *aliis laborantibus, alios lucrari.*

136. *De Vespertilione, & Rubo, & Mergo.*

1. VEspertilio, & Rubus, & Mergus, *inita societate, mercatoriam* decreverunt vitam agere.

2. Itaque vespertilio *argentum* mutuata *projecit in medium*; rubus vestem secum accepit; mergus tertius, æs: & *navigaverunt.*

3. Tempestate autem vehementi obortâ, & navi eversâ, omnibus perditis, ipsi *in terram evaserunt.*

4. *Ex illo* igitur mergus littoribus semper assidet, num quopiam æs ejiciat mare.

5. Vespertilio verò, *creditores timens*, interdiu non apparet, noctu ad pabulum exit.

6. Rubus *prætereuntium vesti inhæret*, sicubi suam cognoscat quærendo.

Mor. Fabula significat, nos *in ea* quibus incumbimus, *in posterum recedere.*

137. *De Pavone, & Monedulâ.*

1. AVibus creaturis Regem, Pavo orabat, ut se ob pulchritudinem eligerent.

2. *Eligentibus* autem *eum omnibus*, monedula *suscepto sermone*, ait:

3. Sed si, te regnante, aquila nos persequi aggressa fuerit, quomodo nobis opem feres?

Mor. Fabula significat, Principes non modò propter pulchritudinem, sed ob fortitudinem & prudentiam eligi oportere.

138. *De Apro sylvestri, & Vulpe.*

1. A *Per agrestis* cuidam arbori adstans, *dentes acuebat.*

2. Vulpe rogante causam, quare *nulla proposita necessitate* dentes acueret, ait;

3. *Non absque hoc facio*; nam, si me periculum invaserit, nequaquam me tunc acuendis dentibus occupatum esse oportebit, sed potiùs paratis uti.

Mor. Fabula significat, adversus periculum præparatum esse oportere.

139. *De Cassitâ.*

1. CAssita laqueo capta, plorans dicebat;

2. Hei mihi miseræ & infelici volucri, non aurum surripui cujusquam, non argentum, non aliud quicquam pretiosum.

3. *Granum* autem *tritici parvum* mortis mihi causa fuit.

Mor. Fabula *in eos tendit*, qui ob inutile lucrum, magnum subeunt periculum.

140. Of the Hind-Calf.

1. THE *Hind-Calf said once to the Hart:*

2. *Sire, thou art both swifter and bigger than the dogs, and besides thou bearest* huge horns *for revenge; why then art thou so afraid of them?*

3. *And he smiling, said, My son, these things are true indeed; but this one thing I know, that when I hear the barking of a dog,* I am presently, I know not how, *set a running.*

Mor. *The fable signifieth, that they that are by nature fearful, can be made stout by no admonition.*

141. Of the Covetous Man.

1. A *Covetous man, when he had sold all his goods, and made a* gold wedge, *he buried it in a place, burying there also, both his mind and his reason, and going by it every day, looked at it.*

2. *Now,* one of his work-folks, by minding it, came to know it; *and digged up the wedge, and stole it.*

3. *After this, he went himself also: and seeing the place empty, he began to lament and* pull off his hair.

4. *When one saw him thus taking on, and understood the reason, he said:*

5. *O Sir, be not so sad, for whilst you had the gold, you had it not.*

6. *Therefore take a stone, and hide it in stead of thy gold, and suppose it to be thy gold, for* it will do thee the same service: *for, as far as I perceive, when thou hadst the gold, thou madest no use of it.*

Mor. *The fable signifieth, that the possession of a thing is nothing worth, unless use be made of it.*

142. Of the Geese, and the Cranes.

1. THE *Geese and the Cranes fed in the same meadow.*

2. *And when they saw the fowlers, the Cranes quickly flew away, because they were light, but when the Geese tarried behind,* because of the weight of their bodies, *they were taken.*

Mor. *The fable signifieth, that* in the sacking of a City, *poor men easily get away: but rich men being taken prisoners, are made slaves.*

143. Of the Tortoise, and the Eagle.

1. A *Tortoise intreated an Eagle, that she would teach her to flie.*

2. *But when she told her, that this was* quite different from her nature, *she pressed upon her the more with intreaties.*

3. *Therefore she took her in her tallons, and bare her up a great height: and thence let her down.*

4. *But she fell upon rocks, and was dashed to pieces.*

Mor. *The fable signifieth, that many have done themselves hurt, who in their endeavours have not hearkened to them that were wiser.*

144. Of

140. *De Hinnulo.*

1. HInnulus aliquando Cervo ait;
2. Pater, tu & major & celerior canibus, & *cornua* præterea *ingenia* gestas ad vindictam; curnam igitur sic eos times?
3. Et ille ridens ait; Vera quidem hæc inquis, fili; unum verò scio, quòd cum canis latratum audivero, *statim ad fugam, nescio quo modo efferor.*

Mor. Fabula significat, naturâ timidos, nullâ admonitione formidicari.

141. *De Avaro.*

1. AVarus quidam cùm omnia sua bona vendidisset, & *auream glebam* fecisset, in loco quodam infodit, una defosso illic & animo suo & mente, atque quotidiè eundo ipsam videbat.
2. Id autem *ex operariis quidam* observando cognovit, & refossam glebam abstulit.
3. Post hæc & illo profectus, & vacuum locum videns, lugere cæpit, & *capillos evellere.*
4. Hunc cùm quidam vidisset, sic plorantem, & causam audivisset;
5. Nè sic, ait, ô tu tristare; neque enim habens aurum habebas.
6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum esse; *eundem* enim *tibi usum præstabit:* nam, ut video, neque cùm aurum erat, utebare.

Mor. Fabula significat, nihil esse possessionem nisi usus adfuerit.

142. *De Anseribus, & Gruibus.*

1. ANseres & grues in eodem prato pascebantur.
2. Venatoribus autem visis, grues, quod essent leves, statim evolaverunt; anseres verò *ob onus corporum* cùm mansissent, capti fuerunt.

Mor. Fabula significat, quòd *in expugnatione urbis*, inopes facilè fugere, divites autem servire captos.

143. *De Testudine, & Aquilâ.*

1. TEstudo orabat aquilam, ut se volare doceret.
2. Eâ autem admonente *procul* hoc *à natura ipsius esse*, illa magis precibus instabat.
3. Accepit igitur ipsam unguibus, & in altum sustulit; inde demisit.
4. Hæc autem in petras cecidit, & contrita est.

Mor. Fabula significat, multos, quia in *contentionibus* prudentiores non audiverunt, seipsos læsisse.

144. Of the Hind.

1. A *Hind being* blind of one eye, *fed upon the shoar, having* the well eye *towards the land, because of the hunters, and the other towards the sea, whence she suspected nothing.*

2. *But some that sailed by, and supposed this, shot her.*

3. *Now she bewailed her self, because she had suffered nothing from whence she feared; and was betrayed by that, which she thought would do her no hurt.*

Mor. *The fable signifieth, that oftentimes those things do us good, which seem to be hurtfull for us; and those things do us hurt, which seem good for us.*

145. Of the Hind, and the Lion.

1. A *Hind running away from the hunters, entred into a cave.*

2. *And when she had light upon a Lion there, she was caught by him.*

3. *And as she died, she said, Wo is me! striving to out-run men, I have light upon one, that is* the most cruel of all wild beasts.

Mor. *The fable signifieth, that many men, whilst they avoid small perils, run into great ones.*

146. Of the Hind, and the Vine.

1. A *Hind running away from the Hunters,* lay hid in a Vine.

2. *Now when they had passed by a little, the Hind thinking that she now* lay very close, *began* to browse the leaves of the vine.

3. *But when they were stirred, the hunters turning back, and supposing that which was true, that some beast was hid under the leaves,* they shot the hind through with their arrows.

4. *And she dying, said such words as these: I am justly served; for I ought not to have hurt the vine, which preserved me.*

Mor. *The fable signifieth, that God punisheth those, that wrong* their benefactors.

147. Of the Ass, and the Lion.

1. A *Cock once fed with an Ass.*

2. *And when a Lion set upon the Ass, the Cock crew; and the lion (for they say that he is afraid at the crowing of a Cock) ran away.*

3. *But the ass thinking, that he ran away because of him,* presently made after the lion.

4. *And as he pursued him a good way off, where the cocks crowing could no more be heard, the lion turned back and worried him.*

5. *But he, as he died, cried out, Wo is me, wretched and mad ass! for what have* I rushed into the battel, *that was not born of fighting parents?*

Mor. *The fable signifieth, that many men have set upon their enemies, that have* crouched on purpose, *and so have been slain by them.*

148. Of

144. *De Cervâ.*

1. CErva *altero obcæcata oculo*, in littore pascebatur, *sanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil suspicabatur.

2. Præternavigantes autem quidam, & hoc conjectantes, ipsam sagittarunt.

3. Hæc autem seipsam lugebat, quòd unde timuerat, nihil passa foret; quod non putabat malum allaturum, ab eo proditam.

Mor. Fabula significat, sæpe quæ nobis noxia videntur utilia fieri; quæ verò utilia, noxia.

145. *De Cervâ, & Leone.*

1. CErva venatores fugiens, in speluncam ingressa est.

2. In leonem autem ibi cùm incidisset, ab eo comprehensa est.

3. Moriens autem dicebat, Hei mihi, homines fugiens, in *ferarum immitissimum* incidi.

Mor. Fabula significat, multos homines, dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ, & Vite.*

1. CErva venatores fugiens, *vite delituit.*

2. Cùm præteriissent autem parumper illi, cerva *prorsus* jam *latere* arbitrata, *vitis folia pasci* incepit.

3. Illis verò agitatis, venatores conversi, &, quod erat verum, arbitrati, animal aliquod sub foliis occultari, *sagittis confecerunt cervam.*

4. Hæc autem moriens talia dicebat, Justa passa sum; non enim offendere oportebat, quæ me serviret.

Mor. Fabula significat, qui *injuria benefactores afficiunt*, à Deo puniri.

147. *De Asino, & Leone.*

1. CUM asino gallus aliquando pascebatur.

2. Leone autem aggresso asinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) fugit.

3. At asinus ratus propter se fugere, *aggressus est statim leonem.*

4. Ut verò procul hunc persecutus est, quò non amplius galli pervenibat vox, conversus leo devoravit.

5. Hic verò moriens clamabat, Me miserum & dementem! ex pugnacibus enim non natus parentibus, *cujus gratia in aciem irrui?*

Mor. Fabula significat, plerosque homines, inimicos, qui *se de industria humiliarunt*, aggredi, atque ita ab illis occidi.

148. Of the Gardiner, and his Dog.

1. A *Gardiner's dog fell into a well: now the Gardiner went down himself into the well, to take him out thence.*

2. *But the dog thinking that he came* to souse him in deeper, *turned and bit the Gardiner.*

3. *Now he returning with the smart, said, I am rightly served: for why did I strive to save* one, that would kill himself?

Mor. *This fable is against unjust and ungrateful persons.*

149. Of the Swine, and the Dog.

1. A *Swine, and a Dog* miscalled one another.

2. *And the swine swore by* Venus, *that without all question,* he would rend the dog with his teeth.

3. *At these words the dog said* tauntingly, *Thou dost well to swear to us by* Venus, *for thou sheweſt, thou art well beloved of her, who by no means admitteth any one, that tasteth thy unclean flesh, into her chappel.*

4. *The swine said to him again, The goddess therefore* makes greater shew that she loves me, *for this very reason: for she utterly dislikes any one that killeth me, or hurteth me any way. But* thou stinkest both alive and dead.

Mor. *This tale signifieth, that discreet Orators can* handsomly *turn, what their enemies object, to their own commendation.*

150. Of the Sow, and the Bitch.

1. A *Sow and a Bitch* fell out about their fruitfulness.

2. *Now the Bitch said, That she was the most fruitfull of all creatures that have feet.*

3. *And the Sow at these words said, But when thou sayest these words, know that thou* whelpest blind puppies.

Mor. *The fable signifieth, that things are judged on, not by their speed, but by their perfection.*

151. Of the Serpent, and the Crab.

1. A *Serpent lived with a Crab, having* made a league of friendship with him.

2. *Therefore the* Crab being plain in behaviour, *advised him, that he would change his subtilty: but* he did not do as he would have him.

3. *Therefore when the crab had watched him asleep, and* had pinch'd him as hard as he could, *he killed him.*

4. *And when the serpent, after he was dead, was stretch'd out in length, he said, Thou shouldest have been thus* streight and plain *heretofore, and then thou hadst not* suffered *this* punishment.

Mor. *This fable sheweth, that they rather receive the hurt, that set upon their friends by a wile.*

148. *De Olitore, & Cane.*

1. OLitoris Canis in puteum decidit; olitor autem ipsum illinc extracturus, descendit & ipse in puteum.

2. Ratus autem canis accessisse, ut se *inferius magis obrueret*, conversus olitorem momordit.

3. Hic autem cum dolore reversus, Justa inquit patior; nam cur unquam *sui interfectorem* servare studui?

Mor. Fabula est in injustos, & ingratos.

149. *De Sue, & Cane.*

1. SUS & canis *mutuo convitiabantur.*

2. Et sus jurabat per *Venerem* proculdubiò *dentibus dissipsurum canem.*

3. Canis verò ad hæc *dissimulanter* dixit, Benè per *Venerem* nobis juras, significas enim ab ipsa vehementer te amari; quæ impuras tuas carnes degustantem nullo pacto in sacellum admittit.

4. Ei sus, Propter *hoc* igitur *magis præ se fert* dea *amare me*; nam occidentem, aut alio quovis modo lædentem me, omnino aversatur: *Tu* tamen *male oles, & vivus & mortua.*

Mor. Fabula significat, prudentes Oratores, quæ ab inimicis objiciuntur, *artificiosè* in laudem convertere.

150. *De Sue, & Cane.*

1. SUS & Canis *de fœcunditate certabant.*

2. Dixit verò canis se fœcundam esse maximè pedestrium omnium.

3. Et sus occurrens ad hæc inquit, Sed cùm hæc dicis, scito *cæcos* te *catulos parere.*

Mor. Fabula significat, non in celeritate res, sed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. SErpens, unâ cùm Cancro vivebat, *inita cum eo societate.*

2. Itaque cancer *simplex moribus*, ut & ille astutiam mutaret, admonebat; hic autem *minimè obediebat.*

3. Cùm observâsset igitur cancer ipsum dormientem, & *pro viribus compressisset*, occidit.

4. At serpenti post mortem extenso, ille ait; Sic oportebat antehac *rectum & simplicem* esse; neque enim hanc *pœnam dedisses.*

Mor. Fabula significat, qui *cum dolo amicos adeunt*, ipsos offendi potius.

152. Of the Shepherd, and the Wolf.

1. A *Shepherd found* a wolf's whelp newly littered, *and took it up and brought it up with his dogs.*

2. *And when it was grown up, if at any time a wolf had catched a sheep, he also himself made after him with the dogs.*

3. *But when the dogs once could not overtake the wolf, and therefore came back again, he followed him, that when he had overgot him, he might* partake of the prey, *as well as the wolf; and came thence back again.*

4. *But if a wolf had not catcht a sheep without, he himself killed one privately, and eat it with the dogs.* 5. *Till when the Shepherd had* guessed and found out the matter, *he* hang'd him on a tree *& killed him.*

Mor. *The fable signifieth, that a naughty nature doth not breed good manners.*

153. Of the Lion, and the Wolf.

1. A *Lion, when he was old, was sick, and lay in his den.*

2. *Now the other beasts, except the fox, had come to their king, to see how he did.*

3. *The wolf therefore* taking an occasion, *accused the fox to the lion, as if he did* not care for *the lord of him and them all; and therefore did not come to visit him.* 4. *In the mean time the fox was there, and heard the last words of the wolf; and the lion grumbled against her.*

5. *But* having beg'd a time to make her apology, *she said, And* which *of them that have assembled*, hath done so much good as I, *which have gone about all parts, and have* enquired *and learned* a medicine of a Physician for you?

6. *And when the lion had forthwith commanded, that she should* tell the receipt, *she said, If after a live wolf be flead,* you put his warm skin about you.

7. *And as the wolf lay, the fox laughed, and said, Thus thou must not perswade our lord to ill will, but to good will.*

Mor. *The fable signifieth, that* he that is daily plotting, doth bring the halter upon his own neck.

154. Of the Woman.

1. A *Woman had a drunken husband; and she, to free him from his distemper,* devised such a trick as this:

2. *For when she had observed him* over-gone with drink, *and* senseless like a dead man, *she took him upon her shoulders, and carried him into* a burying-vault; *and there laid him, and went away.*

3. *Now when she supposed he was sober, she went and knockt at the door of the burying-vault.* 4. *And when he ask'd,* who is that, that knocks at the gate? *his wife answer'd:*

5. It is I, *that bring meat for them that are dead.*

6. *And he replied, O good wife,* bring me nothing to eat, but something to drink; *for,* thou makest me sad, *seeing thou mentionest meat, and not drink.* 7. *But she said, as she wailed and struck her breast, Wo is me, poor woman! for* I have done no good neither by my slight.

8. *For you, husband, are not only not amended, but* you are become worse than you were; your distemper is grown to an habit to you.

Mor,

152. *De Pastore, & Lupo.*

1. PAstor *nuper natum lupi catulum* reperit, ac sustulit, unáque cum catulis nutrivit.

2. At cum adolevisset, si quando lupus ovem rapuisset, cum canibus & ipse persequebatur.

3. Cùm canes verò aliquando non possent assequi lupum, atque ideo reverterentur, ille sequebatur, ut cùm ipsum assecutus esset, *particeps foret venationis* ut lupus; inde redibat.

4. Sin autem lupus extra non rapuisset ovem, ipse clàm occidens, unà cum canibus comedebat.

5. Donec pastor cùm *conjectasset, & intellexisset rem, de arbore ipsum suspendit*, & occidit.

Mor. Fabula significat, naturam pravam bonos mores non nutrire.

153. *De Leone, & Lupo.*

1. LEO, cùm consenuisset, ægrotabat jacens in antro.

2. Accesserant autem visitatura regem, præter vulpem, cætera animalia.

3. Lupus igitur *capta occasione* accusabat apud leonem vulpem, quasi *nihili facientem* suum omnium dominum, & propterea neque ad visitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupi verba; leo igitur contra eam infremuit.

5. Sed *defensionis tempore petito*, Et *quis*, inquit, eorum qui convenerunt *tantum profuit, quantum ego*, quæ in omnem partem circuivi, & *medicamentum pro te à medico quæsivi*, & didici?

6. Cum autem leo flatim, ut *medicamentum diceret*, imperâsset, illa inquit, Si lupo vivente excoriato, ipsius *calidam pellem induxeris*.

7. Et lupo jacente, vulpes ridens ait: Sic non oportet dominum ad malevolentiam movere, sed benevolentiam.

Mor. Fabula significat, eum *qui quotidie machinatur, in seipsum laqueum vertere.*

154. *De Muliere.*

1. MUlier quædam virum ebrium habebat, ipsum autem à morbo liberatura, *tale quid commenta est.*

2. *Aggravatum* enim ipsum *ab ebrietate* cùm observâsset, & *mortui instar insensatum*, in humeros elevatum, in *sepulchretum* allatum deposuit, & abivit.

3. Cum verò ipsum jam sobrium esse conjectata est, profecta januam pulsavit sepulchreti.

4. Ille autem cùm diceret, *Quis est, qui pulsat januam?* uxor respondit:

5. Mortuis cibaria ferens *ego adsum.*

6. Et ille, *Non mihi comesse sed libere*, O optima, *adfer*; *tristem* enim *me redais*, cùm cibi, non potus meministi.

7. Hæc autem pectus plangendo: Hei mihi miseræ, inquit, nam *neque astu profui.*

8. Tu enim vir, non solùm non emendatus es, sed *pejor* quoque *teipso evasisti*; *in habitum tibi deductus est morbus.*

Mor.

Mor. *The fable ſignifieth, that we muſt not continue in bad actions; for* cuſtom ſets upon a man ſometimes, even whether he will or not.

155. Of the Swan.

1. *A Rich man kept both a gooſe and a ſwan, yet* not for the ſame purpoſes, *but the one for to ſing, and the other for his table.*

2. *But when the gooſe was to ſuffer thoſe things for which he kept her, it was night, and the time did not permit to diſcern them both.*

3. *Now the ſwan being had away inſtead of the gooſe, he ſung a ſong,* as an entrance to his death; *and diſcovered his nature by the ſong, and ſo eſcaped death by the ſweetneſs of his ſinging.*

Mor. *The fable ſignifieth, that Muſick oft-times deferreth death.*

156. Of the Black-More.

1. *ONE bought a Black-more, thinking that he had ſuch a colour through the negligence of him that had him before.*

2. *And after he had taken him into his houſe,* he uſed all kind of waſhing towards him, *and ſtrove to make him clean with all kind of baths.*

3. *But he could not alter his colour; but* the ſmart bred a diſeaſe.

Mor. *The fable ſignifieth, that,* natures remain, as they were bred at the firſt.

157. Of the Swallow, and the Crow.

1. *THE Swallow and the Crow* ſtrove which was the fairer.

2. *And the Crow anſwered and ſaid unto her, But thy beauty looks gay* in the ſpring time, *but my body laſteth in winter.*

Mor. *The fable ſignifieth, that the* laſtingneſs of a body *is better, than the handſomneſs.*

158. Of the Owl.

1. *AN Owl* hanged out at a window.

2. *Now a bat went and asked her the reaſon, why ſhe was ſilent on the day, and ſang on the night?*

3. *And when ſhe ſaid,* ſhe did not this for nothing; (*for ſhe ſaid, ſhe had been once caught by ſinging on the day, and therefore* ever ſince *ſhe wiſely avoided it;*) *the bat ſaid, But* thou muſt not now take heed, when it doth thee no good; *but thou ſhouldeſt have done it, before thou waſt caught.*

Mor. *The fable ſignifieth, that in misfortunes, repentance is unprofitable.*

159. Of the Cockles.

1. *A Country-man's ſon* roſted Cockles.

2. *And when he heard them* chirp, *he ſaid, O ye baſe living creatures, do you ſing, when your houſes are on fire?*

Mor. *The fable ſignifieth, that* every thing done unſeaſonably, is diſcommendable.

160. Of

Mor. Fabula significat, non oportere in malis actibus immorari; nam & *nolentem quandoque hominem consuetudo invadit.*

155. *De Cygno.*

1. VIR dives anserem simul & cygnum nutriebat; *non ad eadem* tamen, sed alterum cantûs, alterum mensæ gratiâ.

2. Cùm autem oporteret anserem pati ea, quorum causâ nutriebat, nox erat, ac discernere, tempus non permisit, utrumque.

3. Cygnus autem pro anseré abductus cantat cantum quendam *mortis exordium*; & cantu significat naturam, mortem verò effugit suavitate canendi.

Mor. Fabula significat, sæpe musicen differre mortem.

156. *De Æthiope.*

1. ÆThiopem quidam emit, talem ei colorem ineſſe ratus, negligentiâ ejus qui priùs habuit.

2. Ac assumpto in domum, *omnes ei adhibuit abstertiones*, omnibus lavacris tentavit mundare.

3. At colorem quidem transmutare non potuit, sed *morbum dolor paravit.*

Mor. Fabula significat, *manere naturas, ut à principio provenerunt.*

157. *De Hirundine, & Cornice.*

1. HIrundo & Cornix *de pulchritudine contendebant.*

2. Respondens autem cornix ei dixit: Sed tua pulchritudo *verno tempore* floret, meum verò corpus etiam hyeme durat.

Mor. Fabula significat, *durationem corporis* decore meliorem esse.

158. *De Vitali.*

1. BUtalis à *fenestra* quâdam *pendebat.*

2. Vespertilio autem profecta rogavit causam, quare die fleret, nocte caneret.

2. Cùm autem id ea *non incassum hoc facere* dixisset, (nam die canendo olim capta fuerat, & propterea *ex illo* prudens evasit) vespertilio ait, Sed *non nunc te cavere oportet, cum nulla insidiæ*, sed antequam capereris.

Mor. Fabula significat, in infortuniis inutilem esse pœnitentiam.

159. *De Cochleis.*

1. RUstici filius *asellum cochleis.*

2. Cùm autem audiret eas *stridentes*, ait, O pessimæ animantes, domibus vestris incensis vos canitis?

Mor. Fabula significat, *omne intempestive factum, vituperabile.*

160. *De*

160. Of the Woman, and her Maid.

1. A Widow woman being given to work, *and having maids, was wont to raiſe them up by night to their work*, by the cocks crow.

2. *And theſe being tired every day with work, thought it beſt to kill the* houſe-cock, *as him that called up their miſtriſs by night.*

3. *But it befell them, that when this was done*, they fell into a greater miſchief; *for the miſtriſs not knowing the* cocks hour, called them up more unſeaſonably.

Mor. *The fable ſignifieth, that to many men, their own devices are occaſions of harm.*

161. Of the Witch.

1. A Woman that was a Witch, promiſing to with-hold Gods wrath, *went on to do many things, and to make a gain thereby.*

2. *Some therefore accuſed her of impiety, and convicted her, and had her along, after ſhe was condemned to death.*

3. *But one ſeeing her to be had along, ſaid, Thou which promiſedſt to avert Gods wrath, how couldſt thou not be able to alter mens purpoſes?*

Mor. *The fable ſignifieth, that many men promiſing great matters, are not able to do the leaſt.*

162. Of the Husbandman.

1. A *Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having* received a good turn from it.

2. *But Fortune ſtanding by him, ſaid, Ho, you ſir, why do you attribute my gifts to the earth, which I gave thee, to enrich thee?*

3. *For if time ſhould alter, and this gold of thine ſhould go into other hands, I know you will blame me Fortune.*

Mor. *This tale ſignifieth, that one ought to* acknowledge his benefactor, and to give him thanks.

163. Of the Travellers.

1. TWO men went a Journey together; *and when one had found a hatchet, the other, that had not found it, adviſed him that he ſhould not ſay, I have found: but, We have found.*

2. *A little while after, when they which had loſt the hatchet*, made after them, *he that had it, ſaid, as they purſued them, to him that went along with him, We are undone.*

3. *But he ſaid, Say, I am undone, not, We are undone; for even then, when thou foundeſt the hatchet, thou ſaideſt, I have found, not, We have found.*

Mor. *The fable ſignifieth, that* they that have not been ſharers of our proſperity, will not be faſt friends in our adverſity.

160. *De Mulière, & Ancillâ.*

1. MVlier *vidua operoſa* ancillas habens, has ſolebat noctu excitare ad opera, *ad gallorum cantus*.

2. His verò aſſiduè defatigatis labore, viſum eſt oportere *domeſticum* occidere *gallum*, tanquam illum qui noctu excitaret heram.

3. Evenit autem ipſis, hoc facto, ut *in graviora incíderint mala*; nam hera ignorans *gallorum horam*, *intemperiis* eas *excitabat*.

Mor. Fabula ſignificat, pleriſque hominibus conſilia eſſe malorum cauſas.

161. *De Muliere veneficâ.*

1. MVlier *venefica divinarum irarum propulſiones promittens*, multa facere perſeverabat, & lucrum inde facere.

2. Quidam igitur accuſaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam, eam duci, ait: Tu quæ iras deorum avertere promittebas, quomodo neque hominum conſilium mutare potuiſti?

Mor. Fabula ſignificat, multos magna promittentes, nè parva quidem facere poſſe.

162. *De Agricolâ.*

1. AGricola quidam fodiendo, aurum reperit; quotidiè igitur terram ut *ab ea beneficio affectus*, coronabat.

2. Huic autem Fortuna adſtans, inquit, Heus tu, cur terræ mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam ſi tempus immutetur, & in alias manus hoc tuum aurum eat, ſcio te tunc me fortunam accuſaturum.

Mor. Fabula ſignificat, oportere *benefactorem cognoſcere, atque huic gratiam referre.*

163. *De Viatoribus.*

1. DVO *quidam una iter faciebant*, & cùm alter ſecurim reperiſſet, alter, qui non invenit admonebat ipſum, nè diceret Inveni, ſed Invenimus.

2. Paulò poſt autem cùm *aggrederentur ipſos*, qui ſecurim perdiderant, qui eam habebat, perſequentibus illis, ei qui unà iter faciebat, dixit, Periimus.

3. Hic autem ait; Perii dic, non Periimus; etenim etiam tunc, cùm ſecurim invenitti, Inveni dixiſti, non, Invenimus.

Mor. Fabula ſignificat, *qui non fuerunt participes felicitatum, neque in calamitatem firmos eſſe amicos.*

164. Of the two Frogs.

1. TWO Frogs lived near to one another; but they fed, the one in a deep pond and far from the way; the other in the way, having little water.

2. Now when that which was in the pond advised the other, that she would remove to her, that she might feed more safely, she did not do as she advised her, saying, That she, being used to that place, was mightily taken with it; untill it fell out, that a waggon passing that way, crushed her all to mash.

Mor. The fable signifieth, that even men that attempt small matters, will rather die, than change for the better.

165. Of the Bee-Master.

1. ONE going into a Bee-garden, when the Master was away, stole the honey-combs.

2. But as soon as he, when he came again, saw the hives empty, he stood and searched what was in them.

3. But the bees returning from feeding, as soon as they found him stung him, and used him very badly.

4. And he said unto them, O ye base living creatures, do you let him go without any hurt, that stole your combs, and do ye sting me, that am busie about your good?

Mor. The fable signifieth, that some men through their ignorance, do not beware of their enemies, but resist their friends, as they that go about to betray them.

166. Of the Kings-fisher.

1. A Kings-fisher is a solitary bird, that always lives in the Sea: it is said, that she to avoid mens catching her, doth build in rocks near the sea.

2. But once being about to breed, she made her nest.

3. And when she went out to feed, it happened that the sea being stirred by a great wind, was lifted above her nest; and when it was drowned, destroyed her young ones.

4. And she returning, when she knew the matter, said, Wo is me, poor wretch, who avoiding the land as treacherous, have fled to this, which is far more unfaithfull to me.

Mor. The fable signifieth, that some men in avoiding their enemies, have ignorantly light upon friends, that are far worse than enemies.

167. Of the Fisherman.

1. A Fisher-man fished in a River.

2. And when he had cast out his nets, and encompassed the stream on both sides, and tyed a stone to the rope, he plunged the water, that the fish avoiding him might fall into his net unawares.

3. Now when one of them that dwelt near the place, saw him do that, he chid him, because he muddied the river, and did not suffer him to drink clear water. 4. And he answered, But unless the river be thus muddied, I must starve for hunger.

Mor. The fable signifieth, that Governours of Cities then get most, when they have drawn the Countries into sidings.

168. Of

164. *De Ranis duabus.*

1. DUÆ ranæ *vicinæ sibi* erant; pascebantur autem altera in profundo stagno, & procul a via; altera in via, parum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, ut *uberiore cibo frueretur*; *illa non paruit*, dicens, *Firmissime* se *veneri hujusce loci consuetudine*; quousque obtigit, currum prætereuntem ipsam *confringere*.

Mor. Fabula significat, homines quoque *parva aggredientes citius mori, quam mutentur in melius.*

165. *De Apiario*

1. IN *mellarium* ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *stans quod in his erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, *oculeis percutiebant, pessimèque tractabant.*

4. Hic autem ad eas, O pessimæ animantes, furatum vestros favos illæsum dimisistis, me verò *satagentem vestri* percutitis?

Mor. Fabula significat, sic homines quosdam ob iguorantiam inimicos non cavere, *amicos autem ut insidiatores repellere.*

166. *De Alcedine.*

1. ALcedo avis est solitaria, *semper in mari vitam degens*; hanc dicitur *hominum venationes caventem*, in scopulis maritimis nidificare.

2. Cæterùm aliquando paritura, *nidos fecit.*

3. Egressa autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submerso, pullos perdere.

4. Hæc vero reversa, re cognitâ ait; Me miseram, quæ terram ut insidiatricem cavens, ad hoc confugi, quod mihi longe est infidius.

Mor. Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in *multo graviores inimicis amices* incidere.

167. *De Piscatore.*

1. PIscator in fluvio quodam piscabatur.

2. *Extensi*, autem *retibus*, & *fluxu comprehenso utrumque, funi alligato lapide aquam verberabat*, ut pisces fugientes incautè in retia inciderent.

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret increpabat, quòd fluvium turbaret, & claram aquam non sineret bibere.

4. Et is respondit, Sed *nisi sic fluvius perturbetur, me oportebit esurientem, mori.*

Mor. Fabula significat, civitatum etiam rectores *tum maximè quæstum facere*, cùm patrias in seditionem induxerint.

168. *De*

168. Of the Ape, and the Dolphin.

1. WHen it was in fashion for sailors *to carry* little pretty dogs *and apes with them*, to make them merry as they sailed, *one had an ape with him.*

2. *And when they came to* Sunium, *a Cape of* Attica, *it happened, that there was a great tempest; and when the ship was overwhelmed, and every man swam, the ape also swam.*

3. *A dolphin having espied him, and supposing it was a man, stept out of his way, and bare him up, and carried him to land.*

4. *And as he was in* Pyræum, a road for ships belonging to Athens, *he asked the ape, whether he was an Athenian born.*

5. *And when he said, He was, and that he was* come of noble parents *there, he asked him, whether he knew* Pyræum *too?*

6. *Now the ape supposing him to speak of a man, said,* That he was both a very great friend, and a familiar acquaintance of his.

7. *But the Dolphin* being vexed with such a great lye, ducked him under the water, and killed him.

Mor. *The fable is against men, that are ignorant of the truth, and* think they can deceive others.

169. Of the Flies.

1. WHen *honey was spilt in a cellar, the Flies flew to it, and ate it up.*

2. *And when their feet was fast in it, they could not flie away.*

3. *And when they were ready to be drowned, they said, Wo is us, poor wretches, because we die for a little food.*

Mor. *The fable signifieth, that* gluttony is the cause of many mischiefs to many men.

170. Of *Mercury*, and the Statuary.

1. MErcury *being desirous to know*, how much men respected him, *went into a statue-maker's house, being transformed into a man; and when he saw the statue of* Jupiter, *he asked, what one might buy it for?*

2. *And when the man said, For a groat; he smiled, and said, For how much may one buy* Juno's?

3. *And when he said, For more; having espied his own statue also, and* thinking that, *for asmuch as he was the messenger of the Gods, and gainfull*, men made very great account of him; *he asked concerning himself.*

4. *And the statuary said*, If you will buy these, I will give you this too into the bargain.

Mor. *The fable is against* a bragging fellow, that is of no account with other men.

171. *Mercury*, and *Tiresias*.

1. MEr[illegible] *desirous to understand, whether* Tiresias's *foretelling* [illegible] *true or no*, after he had stolen his cows out of the countrey [illegible] *to him into the city, being made like a man, and lodged with him.*

2. *Now*

168. *De Simio, & Delphino.*

1. *Mos cùm esset navigantibus, Meliensis catulos, & simios adducere in solamen navigationis*, quidam habebat secum simium.

2. Cùm autem pervenissent ad *Sunium, Atticæ* promontorium, tempestatem vehementem fieri contigit; navi autem eversâ, & omnibus natantibus, natabat & simius.

3. Delphis quispiam ipsum conspicatus, & hominem esse ratus, digressus levabat, ad terram perferens.

4. Ut verò in *Pyræo* fuit *Athenienſium navali*, rogavit simium an genere esset Atheniensis.

5. Cùm autem hic diceret, & *claris hic esse parentibus*, rogavit, an & *Pyræeum* sciret.

6. Ratus autem simius de homine eum dicere, ait, Et *valde amicum esse ei, & familiarem.*

7. At delphis *tanto mendacio indignatus, submergens ipsum occidit.*

Mor. Fabula in viros, qui veritatem ignorantes, *existimant se decipere.*

169. *De Muscis.*

1. IN cellâ quâdam melle effuso, muscæ advolantes comedebant.

2. Implicitis autem earum pedibus, evolare non poterant.

3. Cùm verò suffocarentur, dicebant, Miseræ nos, quia ob modicum cibum perimus.

Mor. Fabula significat, *multis gulam multorum malorum esse causam.*

170. *De* Mercurio, *& Statuario.*

1. MErcurius scire volens, *quanti apud homines esset*, ivit in statuarii domum transformatus in hominem, & visâ statuâ *Jovis*, rogabat, quanti quis ipsam emere posset?

2. Hic autem cùm dixisset, Drachmâ, risit; & quanti *Junonis?* ait.

3. Cùm dixisset, Pluris; visâ & suâ ipsius statuâ, ac *opinatus* cùm nuncius sit deorum, & lucrosus, *maximam de se apud homines haberi rationem*, rogavit de se.

4. Statuarius verò ait; *Si hasce emeris, & hanc additamentum do.*

Mor. Fabula in virum *glorioſum*, qui *nullius apud alios est pretii.*

171. *De* Mercurio, *&* Tiresia.

1. MErcurius volens *Tiresiæ* vaticinium, an verum esset cognoscere, *furatus ipsius boves ex rure*, venit ad ipsum in urbem, similis factus homini, & ad ipsum divertit.

2. *Now when* Tiresias *had news that his cows were lost, he took* Mercury *with him, and went out, being to consider some sooth-sayings by birds, concerning the thief.*

3. *And he bids him tell him, what bird he saw.*

4. Now Mercury *said, That he first saw an eagle flying,* from the left hand towards the right.

5. *When* Tiresias *said, This was nothing to him,* he saw a crow next sitting upon a tree, *and told the wizard, that she looked sometimes upward, and sometimes* stooped towards the earth.

6. *And he, after he had understood the matter, said, But this crow swears both by heaven and earth, that I shall receive my cows again, if thou will.*

Mor. Any one may use this speech to a thievish fellow.

172. Of the Dogs.

1. A *Man having two dogs, taught the one to hunt, and the other* to keep the house.

2. *But, if at any time the hound got any thing, that which* kept the house, *was sharer with him of his supper.*

3. *And when the hound took it ill, and objected to him, That himself took pains every day, and that he, that did nothing, was maintained by his labours: he answered;*

4. *Do not blame me, but my Master, who hath not taught me to labour, but to devour others labours.*

Mor. The fable signifieth, that young men that know nothing, are not to be blamed, seeing their parents brought them up so.

173. Of the Husband, and the Wife.

1. O*NE having a wife, which could* abide none of his household, *would know, whether she was so affected towards those of her father's household.*

2. *Wherefore he sent her* with a fair pretence *to her father.*

3. *But within a few days after, when she was come back again, he asked her, how she behaved her self towards them.*

4. *And when she said, The herdsmen and the shepherds* looked scurvily upon me, *he said to her;*

5. *But, O wife, if thou dislike them, that drive out their flocks in a morning, and come back again late at even,* what can you look for from them, with whom you are all the day long?

Mor. The fable signifieth, that thus great matters are many times discovered by small, and uncertain things by those that are certain.

174. Of the Goat, and the Wolf.

1. A *Kid being left by the flock, when the Wolf pursued it, turned toward him, and said;*

2. *O*

2. Boum autem amissione renunciatâ *Tiresiæ*, ille assumpto *Mercurio* exivit, augurium aliquid de fure consideraturus.

3. Et huic jubet dicere sibi, quamnam avem videret.

4. *Mercurius autem* primò vidisse aquilam, *à sinistris ad dextram* volantem, dixit;

5. Hic non ad se id esse cùm dixisset; *secundò, cornicem super arbore quadam sedentem vidit*, & modò superiùs aspicientem, modò *ad terram declinatam*, vati refert.

6. Et is, re cognitâ, ait; Sed hæc cornix jurat & cœlum & terram, si tu velis, meas me recepturum boves.

Mor. *Hoc sermone uti quispiam poterit adversus virum furacem.*

172. *De Canibus.*

1. HAbens quidam duos canes, alterum venari docuit, alterum *domum servare.*

2. Cæterùm si quando venaticus caperet aliquid, qui *domum custodiebat*, particeps unà cum eo erat cœnæ.

3. Ægrè ferente autem venatico, & illi objiciente, quòd ipse quotidie laboraret, ille nihil faciens suis nutriretur laboribus: respondens ipse ait;

4. Non me sed herum reprehende, qui non laborare me docuit, sed *labores alienos comesse.*

Mor. Fabula significat, adolescentes, qui nihil sciunt, non esse reprehendendos, cùm eos parentes sic educaverunt.

173. *De Marito, & Uxore.*

1. HAbens quidam uxorem, quæ *domesticis omnibus inimica* erat, voluit scire an erga paternos domesticos ita afficeretur.

2. Quapropter *cum rationabili prætextu* ad suum patrem ipsam misit.

3. *Paucis* verò *post diebus* eâ reversâ, rogavit quomodo adversus illos habuisset.

4. Hæc verò cùm dixisset, Bubulci & pastores *me suspectabant*; ad eam ait;

5. Sed, ô uxor, si eos odisti qui manè greges agunt, serò autem redeunt, *quid sperare oportet in iis, quibuscum toto conversaris die?*

Mor. Fabula significat, sic *sæpe ex parvis magna, & ex manifestis incerta cognosci.*

174. *De Hædo, & Lupo.*

1. HQdus derelictus à grege, persequente Lupo, conversus ad eum, dixit;

2. *O wolf, because I believe I am like to be thy meat,* that I may die merrily, do thou pipe first, that I may dance.

3. *Now when the wolf piped, and the kid danced, the dogs, after they heard, ran after the wolf.*

4. *He turning to the kid, said,* I am rightly served in these things; *for it did not behove me to play the piper, seeing I am a cook.*

Mor. *The fable signifieth, that they that neglect those things, which they are by nature fit for, and strive to exercise those things, which belong to others, do fall into misfortunes.*

175. Of the Crab, and the Fox.

1. *After a Crab-fish had got out of the Sea, he fed in a certain place.*

2. *Assoon as a hungry fox saw him, he came to him, and carried him away.*

2. *And he, when he was to be eaten, said; But,* I am rightly served, *who, when I am a sea-crab, would needs be a land-crab.*

Mor. *The fable signifieth, that men, who* leaving their own employments, undertake those things which do not agree with them, *are deservedly unfortunate.*

176. Of the Harper.

1. A Bungling Harper *singing in* a house, pargetted over with lime, *as he used to do familiarly, and* his voice ecchoing from over against him, upon himself, was thought to have a very pleasant voice.

2. *And* being proud of this, *he thought, that he ought also* to adventure himself upon the theatre.

3. *But when he went to shew himself, and* sang very badly, *they* hissed him out, and stoned him away.

Mor. *The fable sheweth, that some Rhetoricians thus, that in the schools seem to be some-body, when they betake themselves to publick affairs,* are nothing worth.

177. Of the Thieves.

1. *Thieves that went into a house, found nothing but a cock; and when they had taken him, they went away.*

2. *When he was to be killed by them, he intreated them to let him go, saying, that he did men good on the night-time, by calling them up to their work.*

3. *But they said, Thou shalt the rather be killed for this; for, by calling them up, thou dost not suffer us to steal.*

Mor. *The fable signifieth, that* those things are most of all against naughty persons, which do honest men most good.

178. Of

2. O lupe, quoniam credo me tuum cibum futurum, *ne injucunde moriar, cane tibia primum, ut saltem.*

3. Lupo autem canente tibiâ, atque hœdo saltante, canes cum audivissent, lupum persecuti sunt.

4. Hic conversus hœdo inquit, *Merito hæc mihi fiunt*; oportebat enim me, coquus cùm sim, tibicinem non agere.

Mor. Fabula significat, qui ea *quibus natura apti sunt, negligunt*, quæ verò aliorum sunt exercere conantur, in infortunia incidere.

175. *De Cancro, & Vulpe.*

1. CAncer è mari cùm ascendisset, in loco quodam pascebatur.

2. Vulpes esuriens ut vidit, accessit, ac eum rapuit.

3. Ille devorandus, ait; Sed ego *condigna patior*, qui marinus cùm sim, terrestris esse volui.

Mor. Fabula significat, homines etiam qui *propriis derelictis exercitiis*, ut, *quæ nihil conveniunt, aggrediantur*, meritò infortunatos esse.

176. *De Citharœdo.*

1. CItharœdus rudis, in *domo calce incrustata*, familiariter ut solebat canens, & *contra resonante in se voce, existimabatur valde canorus esse.*

2. Verùm *elatus super hoc* cogitavit, & *theatro sese committere* oportere.

3. Profectus verò ad se ostendendum, cùm *malè admodum caneret, lapidibus ipsum explosum abigerunt.*

Mor. Fabula significat, sic ex Rhetoribus quosdam, qui in scholis videntur esse aliqui, cùm ad res publicas se conferunt, *nullius pretii esse.*

177. *De Furibus.*

1. FUres in domum quandam ingressi nihil invenerunt, nisi gallum, atque hoc capto abierunt.

2. Hic ab eis occidendus rogabat, ut se dimitterent, dicens utilem esse hominibus noctu, eos ad opera excitando.

3. Hi verò dixerunt, Sed propter hoc tanto magis occideris; illos enim excitando, furari nos non sinis.

Mor. Fabula significat, *ea maxime pravis esse adversa, quæ bonis sunt beneficia.*

178. Of the Crow, and the Raven.

1. A Crow envying a Raven, because she foretold men things by way of augury, and was therefore believed, as foretelling things to come; when she had espied some travellers passing by, she went into a tree, and stood, and croaked very much.

2. And when they had turned about at the noise, and wondred, after they understood the matter, one said;

3. O Sirs, let us be gone hence, for it is a crow that croaked, and she hath no skill in divination.

Mor. The fable signifieth, that just on this manner also, men that strive with their betters, besides that they come not near them to match them, are worthy to be laughed at.

179. Of the Crow, and the Dog.

1. A Crow sacrificing to Minerva, invited a Dog to his good chear.

2. But he said to her, Why dost thou spend thy sacrifices in vain?

3. For the Goddess so hateth thee, that she hath taken away credit from those auguries, which are properly belonging to thee.

4. To whom the crow said, I do the rather sacrifice to her, because of that; that she may be friends with me.

Mor. The fable signifieth, that many men are not afraid to do courtesies to their enemies for lucre sake.

180. Of the Raven, and the Serpent.

1. A Raven wanting meat, as soon as she saw a Serpent sleeping in a sunny place, snatch'd him up as she flew.

2. When he had turned himself, and bitten her, the raven being ready to die, said;

3. Wo is me, poor wretch, who have found such a commodity, that I am even undone by it.

Mor. The fable is against a man, that for finding of a treasure adventureth his life.

181. Of the Jack-daw, and the Pidgeon.

1. A Jack-daw, when she saw Pidgeons well fed in a Pidgeon-house, made her self white, and went, that she might be partaker of the same meat.

2. And they, as long as she held her peace, thinking she had been a Pidgeon, let her alone; but when once, having forgot her self, she chattered, then her nature being discovered, they pecked her away.

3. And she being deprived of her meat, came again to the Jack-daws: and they, when they knew her not, because of her colour, beat her away from their meat; so that being desirous of two things, she obtained neither.

Mor.

178. *De Cornice, & Corvo.*

1. COrnix corvo invidens, quòd is per auguria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conspicata viatores quosdam prætereuntes, ivit super arborem quandam, stánsque valdè crocitavit.

2. Illis verò ad vocem conversis & admiratis, re cognitâ, quidam inquit:

3. Abeamus heus nos, cornix enim est, quæ crocitavit, & *augurium non habet.*

Mor. Fabula significat, *eodem modo & homines præstantioribus versantes, præterquam quòd non ad æqua pervenirent,* risu quoque dignos esse.

179. *De Cornice, & Cane.*

1. COrnix *Minervæ* sacrificans, canem invitavit ad epulas.

2. Ille verò ad eam dixit, Quid frustrà sacrificia absumis?

3. Dea enim adeò te odit, ut ex peculiaribus quoque tibi auguriis fidem sustulerit.

4. Cui cornix, Ob id magis ei sacrifico, ut reconcilietur mihi.

Mor. Fabula significat, pleróque ob lucrum non vereri inimicos beneficiis prosequi.

180. *De Corvo, & Serpente.*

1. COrvus cibi indigens, ut serpentem in *aprico* quodam *loco* dormientem vidit, hunc devolando rapuit.

2. Hic cùm se vertisset, atque momordisset ipsum, corvus moriturus dixit:

3. Me miserum, qui *tale reperi lucrum, ex quo etiam pereo.*

Mor. Fabula in virum, qui *ob thesaurorum inventionem de salute periclitatur.*

181. *De Monedulâ, & Columbâ.*

1. MOnedula in *columbario quodam,* columbis visis bene nutritis, dealbavit sese, ivitque ut ipsa eodem cibo impertiretur.

2. Hæ verò, donec tacebat, ratæ eam esse columbam, *admiserunt*; sed cum aliquando oblita *vocem emisisset,* tunc ejus cognitâ naturâ, *expulerunt percutiendo.*

3. Eáque privata eo cibo, rediit ad monedulas rursum; & illæ ob colorem, cùm ipsam non noscerent, à suo cibo abegerunt, ut *dirorum appetens, neutro pasceret.*

Mor. *The fable signifieth, that it behoveth us to be content with our own things, considering that* covetousness, besides that it doth not at all advantage one, doth oft-times bereave him of the goods which he hath.

182. Of the Jack-daw.

1. *When one had caught a Jack-daw, and tied her foot with a thread, he gave it to his son.*

2. *She* not enduring to live amongst men, *when* she had got liberty a little, *fled away, and betook her self to her nest.*

3. *But when* the string was hankled about the boughs, *she being not able to flie away, said with her self, assoon as she was ready to die;*

4. *Wo is me, poor wretch, who not enduring servitude with men,* have unawares deprived my self of my life.

Mor. *The fable signifieth, that some men sometimes, when they strive* to free themselves from mean perils, *do fall into greater.*

183. Of *Mercury*.

1. Jupiter *had* Mercury, *that he* should compound the Receipt of a lye, *for all Tradesmen.*

2. *He, after it was brayed, and* made even according to weight, tempered for every one alike.

3. *And when after* none but the Taylor was left, there remained a great deal of the physick *in the mortar, he took all the mortar, and tempered it for him; and hence it came to pass,* that all Tradesmen lye so, and Taylors most of all.

Mor. *The fable is against lying Tradesmen.*

184. Of *Jupiter*.

1. Jupiter, *after he had formed men, put all the affections into them, only he forgot to put in Shame.*

2. *Wherefore* not having a way whereby to bring it in, *he had it* to go in, through the throng.

3. *But it,* taking it in snuff at *the first, refused; and when he pressed the more upon it, it said, Truly* I will go in on this condition, *if Love may not go in; but,* if it come in, I will go out assoon as I can.

4. *Hereupon it came to pass, that* all whores are shameless.

Mor. *The fable signifieth, that* they that are in love are shameless.

185. Of *Jupiter*.

1. *When* Jupiter made a wedding, he feasted all the living creatures; *and when the Tortoise only came late, he wondred at the reason of her slowness, and asked her, Why she did not come to the feast?*

2. *When*

Mor. Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam, præterquam quod nihil juvet, auferre sæpe & quæ adsunt bona.*

182. *De Monedulâ.*

1. MOnedulam cùm quis cepisset, & pedem alligâsset filo, suo tradidit filio.

2. Hæc *non ferendo victum inter homines, ubi parumper libertatem pactæ* est, fugit, in suúmque nidum se contulit.

3. *Circumvoluto* verò *ramis vinculo*, evolare haud valens, quum moritura esset secum loquebatur;

4. Me miseram, quæ apud homines non ferendo servitutem, *incaute me mea: ita privavi.*

Mor. Fabula significat, nonnunquam quosdam, cùm *se à mediocribus* student *periculis liberare*, in majora incidere.

183. *De* Mercurio.

1. JUpiter *Mercurio* jussit, ut artificibus omnibus *mendacii Medicamentum misceret.*

2. Hic, eo trito, & *ad mensuram facta, ex æquo singulis miscet.*

3. Cùm verò *solo relicto Sutore*, *multum supereſſet medicamenti*, totum acceptum mortarium ei miscuit: atque hinc contigit *artifices omnes mentiri, maxime vero omnium Sutores.*

Mor. Fabula in mendaces artifices.

185. *De* Jove.

1. JUpiter, formatis hominibus, omneis illis affectus indidit; solùm induere Pudorem oblitus est.

2. Quapropter *non habens undenam ipsum introduceret, per turbam ingredi*, eum jussit.

3. Hic verò primum *indigne ferens*, contrà dicebat; vehementiùs verò eo instante, ait; Sed *ego sane his ingredior pactis*, si Amor non ingrediatur; *sin ingrediatur, ipse exibo quam primum.*

4. Ex hoc sanè evenit, *omnia Scorta inverecunda esse.*

Mor. Fabula significat, *captos amore inverecundos esse.*

184. *De* Jove.

1. JUpiter *nuptias celebrans, omnia animalia convivio excipiebat*; solâ autem testudine tardè profectâ, admirans causam tarditatis, rogavit eam, quamobrem ipsa ad cœnam non accesserat?

2. Cùm

2. *When she said,* I love my house, my house is best, *he was angry at her, and condemned her* to bear her house about, like a porter.

Mor. *The fable signifieth, that* many men choose rather to live sparingly by themselves, than deliciously with others.

186. Of the Wolf, and the Sheep.

1. A *Wolf being bitten by the dogs, and being very sore,* lay solitary.

2. *And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall find my self some meat.*

3. *But she, after she apprehended the matter, said,* But, if I give thee drink, thou wilt make use of me as thy meat.

Mor. *The fable is against a mischievous man, that* goeth about to catch others by his hypocrisie.

187. Of the Hares.

1. *THE Hares once making war with the Eagles,* called the Foxes to help them.

2. *But they said,* We would aid you, but that we know who you are, *and with whom ye fight.*

Mor. *The fable signifieth, that* they that strive with their betters, neglect their own welfare.

188. Of the Pismire.

1. THat which is now a Pismire, was once a man; *and he* minding his husbandry every day, *was not content with his own labours, but* stole his neighbours fruit also.

2. *Now* Jupiter, *being vexed at his covetousness, changed him into this living creature, which is called a* pismire.

3. *But when he had changed his shape, he did not change his affection; for, even untill now, he, going about the plowed fields,* filcheth other folks labours, *and layeth them up for himself.*

Mor. *The fable signifieth, that* they that are naught by nature, though they very much alter their shape, do not alter their manners.

189. Of the Bat, and the Weesel.

1. *WHen the Bat fell on the ground, a Weesel caught her; and when she was to be killed,* she begged quarter.

2. *And when the weesel said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.*

3. *After-*

2. Cùm hæc dixisset, *Domus chara, domus optima*; iratus ipsi, minavit, ut *domum bajulans circumferret.*

Mor. Fabula significat, *plerósque homines eligere parce potius apud se vivere, quàm apud alios lautè.*

186. *De Lupo, & Ove.*

1. LUpus à canibus morsus, & malè affectus, *abjectus jacebat.*

2. Cibi verò indigens, visâ ove, rogabat ut potum ex præfluente flumine sibi afferret; Si enim tu mihi, inquit, dederis potum, ego cibum mihi ipsi inveniam.

3. Illa, re cognitâ ait, Sed, *si ego potum do tibi, tu ut cibo me uteris.*

Mor. Fabula in virum maleficum, *per simulationem insidiantem.*

187. *De Leporibus.*

1. LEpores olim belligerantes cum aquilis, *invocarunt in auxilium vulpes.*

2. Hæ autem dixerunt, Vobis auxiliaremur, *nisi sciremus qui vos estis*, & cum quibus prœliamini.

Mor. Fabula significat, eos, qui *cum præstantioribus certant, suam salutem contemnere.*

188. *De Formicâ.*

1. QUÆ *nunc formica homo olim fuit; hic agriculturæ assiduè incumbens*, non erat propriis laboribus contentus, sed & *vicinorum fructus surripiebat.*

2. *Jupiter* autem indignatus hujus avaritiâ, transmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâsset formam, non & affectum mutavit; nam *usque nunc*, arva circumeundo, *aliorum labores surripit*, & sibi recondit.

Mor. Fabula significat, *natura pravos, etsi maximè speciem transmutaverint, mores non mutare.*

189. *De Vespertilione, & Mustelâ.*

1. VEspertilio in terram cùm cecidisset, à mustelâ capta est; & cùm occidenda foret, *pro salute rogabat.*

2. Hâc verò dicente, non posse ipsam dimittere, quòd naturâ voluceribus omnibus inimica foret, ait, Non avem sed murem esse, & sic dimissa est.

3. Postremo

3. *Afterwards also when she had fallen down again, and was caught by another weesel, she intreated that she might not be worried.*

4. *And when this weesel said, that she was an enemy to all mice; she said, I am not a mouse, but a bat; and so she was let go again: And thus it came to pass, that having changed her name twice,* she got quarter.

Mor. *The fable signifieth, that we ought not* always to stand in the same things, *considering, that they that* are changed according to the times, *do for the most part avoid danger.*

190. Of the Travellers.

1. *Passengers travelling by the sea side, went into a cave; and there seeing* loppings of trees *floating a great way off, they thought it had been a great ship, wherefore they waited, as if she had been ready to land.*

2. *But when the* rice *were brought nearer by the wind, they did not think they saw a ship any more, but a boat.*

3. *And when they were brought to them, when they saw they were* rice, they said one to another, *How did we, to no purpose, wait for that which is nothing?*

Mor. *The fable signifieth, that some men, who* on a sudden *seem to be terrible,* are found to be of no worth, *when* they come to try them.

191. Of the wild Ass.

1. *A wild Ass having seen a tame Ass in a Sun-shine place, went to him, and said, He was happy, both* in the plight of his body, *and the getting of his meat.*

2. *But afterwards, when he saw him bearing burdens, and the* Ass-driver *following behind him, and* beating him with sticks, *he said:*

3. *But I shall no more think thee happy; for I see, that thou hast not thy felicity, without great miseries.*

Mor. *The fable signifieth, that* those gains are not to be envied, which dangers and miseries attend.

192. Of the Asses.

1. *THE Asses once sent ambassadors to* Jupiter, *to beg* releasment from their labours, *because they bare burdens every day, and were tired.*

2. *And he* being desirous to show them, that it could not be, *said, That they should be then freed from their labours, when* they had pissed a flood.

3. *But they, thinking that he spake true,* ever since then, and till now, *where they see the stale of other asses, stand there round about it, and piss.*

Mor. *The fable signifieth, that* that which is fatal, is incurable with any one.

193. Of

3. Postremò autem cùm iterum cecidisset, & ab aliâ capta mustelâ, nè voraretur, orabat.

4. Hâc autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine *salutem consecutam fuisse*.

Mor. Fabula significat, neque nos *in iisdem semper esse* oportere, considerantes eos, qui *ad tempus mutantur*, plerumque pericula effugere.

190. *De Viatoribus.*

1. Viatores secundum littus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quamobrem expectaverunt, tanquam appulsura ea esset.

2. Cùm verò à vento lata *sarmenta* propiùs forent, non navim amplius, sed scapham videre videbantur.

3. Advectis autem illis, cùm sarmenta esse vidissent, *inter se dixerunt*, Ut nos igitur frustrà quod nihil est, expectabamus?

Mor. Fabula significat, nonnullos homines, qui *ex improviso* terribiles esse videntur, *cum periculum fecerit*, *nullius esse pretii* inveniri.

191. *De Asino sylvestri.*

1. Asinus sylvestris asino viso domestico in loco quodam aprico, profectus ad ipsum, beatum dicebat, & *corporis habitudine* & cibi perceptione.

2. Deinde verò cùm vidisset eum ferentem onera, & *agasonem* retro sequentem, & *baculis ipsum percutientem*, ait;

3. Ast ego non amplius beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

Mor. Fabula significat, *non esse æmulanda lucra, in quibus insunt pericula & miseriæ.*

192. *De Asinis.*

1. Asini olim, propterea quòd assiduè onera ferrent, & fatigarentur, legatos miserunt ad *Jovem*, *solutionem laborum* petentes.

2. Hic autem *ostendere ipsis volens*, *id non fieri posse*, ait, Tunc eos liberatum iri laboribus, cùm *mingendo fluvium fecerint*.

3. At illi eum verum dicere existimantes, *ex illo & nunc usque*, ubi aliorum urinam viderint, illic ipsi circumstando mingunt.

Mor. Fabula significat, *unicuique quod fatale est*, *incurabile esse*.

193. Of the Ass, and the Fox.

1. AN *Ass being* clad in a Lions skin, *went up and down, frighting the other brute beasts.*

2. *And when he saw a fox, he endeavoured also to affright him.*

3. *But he* (for he hapt to hear his voice) *said unto him, Know for certain, that I also* had been afraid, but that I heard thee bray.

Mor. *The fable signifieth, that* some unlearned men, that seem to be some-body to strangers, are confuted by their own talkativeness.

194. Of the Ass, and the Frogs.

1. AN *Ass that carried wood, went through a marsh ground.*

2. *And having slipt, after* he fell, and was not able to get up again, *he lamented and groaned.*

3. *Now the frogs that were in the fen, when they heard his groans, said to him:*

4. *O thou ass,* what wouldst thou do, if thou hadst been here so long as we, *seeing thou takest on so, because thou hast but fallen a little?*

Mor. *Any one may use this saying, against a slothfull person, who is* troubled for any little pains; whereas he undergoes greater with ease.

195. Of the Ass, and the Raven.

1. AN Ass with a galled back, *fed in a meadow ground.*

2. *And when a Raven lighted upon him, and* pecked his sore, *the ass brayed, and kicked.*

3. *But the Ass-driver stood a good way off, and laughed; a wolf passing by, saw him, and said:*

4. *Wo is us, poor wolves,* whom if he do but see, he runneth after; *but,* he stands and laughs at this ass.

Mor. *The fable signifieth, that* knavish persons are known, if they do but peep.

196. Of the Ass, and the Fox.

1. AN *ass and a fox* having associated themselves together, *went abroad a hunting.*

2. *And when a lion met them, the fox seeing the danger at hand, went to the lion, and promised, that he would deliver the ass to him,* if he would promise him pardon.

3. *Who, when he had said, he would let him escape, he drew on the ass, and made him* to fall into *certain* toils.

4. *But the lion seeing, that the ass could not get away, first*

caught

193. De Asino, & Vulpe.

1. ASinus *indutus pelle leonis* vagabatur, reliqua bruta perterrendo.
2. Cæterùm visâ vulpe, tentavit & hanc perterrefacere.
3. Hæc autem (*casu* enim *ipsius vocem audiverat*) ad ipsum ait, *Compertum habeto*, quòd & *ego timuissem, nisi rudentem audivissem.*

Mor. Fabula significat, *nonnullos indoctos, qui iis, qui extra sunt, aliqui esse videntur, ex sua linguacitate redargui.*

194. De Asino, & Ranis.

1. ASinus ligna ferens, pertransibat paludem quandam.
2. Lapsus autem, ut *decidit, nec surgere posset*, lamentabatur, ac suspirabat.
3. Ranæ autem quæ erant in palude, auditis suspiriis;
4. Heus tu, dixerunt, & *quid faceres, si tanto hic tempore, quanto nos, fuisses*, cùm quia paululum cecidisti, sic lamenteris?

Mor. Hoc sermone uti quispiam poterit in virum segnem, qui *ob minimos quosque labores tristatur, cum ipse majoribus facile resistat.*

195. De Asino, & Corvo.

1. ASinus *ulcerato dorso*, in prato quodam pascebatur.
2. Corvo autem insidente ei, & *ulcus percutiente*, asinus rudebat ac saltabat.
3. Sed agasone procul stante, ac ridente, lupus prætereiens, ipsum vidit & dixit:
4. Miseri nos, *quos si tantum viderit persequitur, huic autem & arridet.*

Mor. Fabula significat, *maleficos homines si tantum apparent, dignosci.*

196. De Asino, & Vulpe.

1. ASinus & Vulpes, *inita inter se societate*, exiverunt ad venationem.
2. Leo verò cum occurrisset ipsis, vulpes imminens periculum videns, prolecta ad leonem, traditurum ei asinum pollicita est, *si sibi impunitatem promiserit.*
3. Qui cùm dimissurum eam dixisset, illa, adducto asino, *in cassas quasdam* ut *incideret*, fecit.
4. Sed leo videns illum fugere minimè posse, primum vulpem comprehendit,

caught the fox, and so afterwards turned to the Ass.

Mor. *The fable signifieth, that* they that betray their fellows, do oft-times also undo themselves unawares.

195. Of the Hen, and the Swallow.

1. A *Hen having found a snake's eggs*, kept them carefully, *and* hatched them.

2. *But when a Swallow saw her, she said, O thou mad hen, why dost thou cherish these things, which, when they have grown up,* will do thee the first injury?

Mor. *The fable signifieth, that* a naughty nature is always ready to do mischief, though it have the greatest courtesies that can be done to it.

196. Of the Camel.

1. *When the Camel was first seen, men were affrighted with him, and being* astonished at his bigness, *ran away.*

2. *But when* in process of time, *they understood his gentleness*, they adventured so far, *as that they went to him.*

3. *And perceiving a little after, that there was no gall in the beast, they went* so much the more scornfully, *as to put* a bridle on him, *and gave him to children to lead.*

Mor. *The fable signifieth, that things that are terrible, become contemptible by custom.*

197. Of the Serpent.

1. A *Serpent being trod under foot by many men, complained to* Jupiter.

2. *And* Jupiter *said to him, If thou hadst stung him that first trod upon thee,* the next would not have adventured to do it.

Mor. *The fable signifieth, that* they that withstand those that first set upon them, become terrible to others.

198. Of the Pidgeon.

1. A *Pidgeon* being thirsty, *as soon as she saw* a pot of water painted *in a place*, thinking it was so indeed, *and* being carried on with a full swoop, dash'd her self against the board, *before she was aware*, insomuch, *that her wings being broken*, she fell to the ground, *and was caught by* one of them that came by.

Mor. *The fable signifieth, that* some men, through too much earnestness, setting upon things unadvisedly, undo themselves.

199. Of

hendit, deinde sic ad asinum versus est.

5. *Mor.* Fabula significat, eos *qui sociis insidiantur, sæpè & seipsos nescios perdere.*

195. *De Gallina & Hirundine.*

1. GAllina serpentis ovis inventis, *diligenter calefacta excludit.*

2. Hirundo autem, cùm eam vidisset, ait; demens, quid hæc nutris quæ cum excreverint, *à te primæ injuriam auspicabuntur.*

3. *Mor.* Fabula significat, *implacabilem esse pravitatem, licet afficiatur maximis beneficiis.*

196. *De Camelo.*

1. CUm primùm visus est Camelus, homines perterriti, & *magnitudinem admirati* fugiebant.

2. Ubi verò *procedente tempore* cognoverunt ipsius mansuetudinem, *confisi sunt eo usque* ut eam accederent.

3. Adintellecto paulo post, bellua non inesse bilem, *eò contemptius* hêre it *frana ei imponerent*, & pueris agendam traderent,

4. *Mor.* Fabula significat, terribiles res consuetudine contemptibiles fieri.

197. *De Serpente.*

1. SErpens à multis hominibus pessundatus, *Jovem* p stulavit.

2. *Jupiter* autem ad eum dixit, Si, qui prior conculcavit, pupugisses, *æquaquam id facere secundus aggressus fuisset.*

3. *Mor.* Fabula significat, *eos qui primis invadentibus resistunt, aliis formidolosos fieri.*

198. *De Columba.*

1. COlumba *siti correpta*, ut vidit in quodam loco *poculum aquæ depictum verum rata*, atque *multo elata impetu*, inscia *in tabulam offendit*; *eò adeo*, ut & pennis ipsius perfractis *in terram decideret*, atque à *quodam occurrentium* caperetur.

2. *Mor.* Fabula significat, nonnullos homines *ob vehementes alacritates inconsulto res aggredientes, injicere se in perniciem.*

199. Of the Pidgeon and the Crow.

1. A *Pidgeon being kept in* a dove-coat, *was* proud of her fruitfulneſs.
2. *But a Crow, when ſhe heard her, ſaid, O thou* (Pidgeon) forbear to boaſt of this; *for the more thou breedeſt, the more ſorrow thou increaſeſt.*
3. Mor. *The Fable ſignifieth, that they are the moſt miſerable of all ſervants, that* have many children in their ſervitude.

200. Of the Rich man.

1. A *Rich man having two daughters, when the one was dead,* hired mourning women.
2. *And when the other daughter ſaid, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but thoſe that are* nothing akin, *wailed ſo very much.*
3. *Her mother ſaid, Daughter, do not wonder if theſe take on ſo, for* they do it for monies ſake.
4. Mor. *The fable ſignifieth, that ſome men out of coveteouſneſs, are not aſhamed* to gain by other mens calamities.

201. Of the Shepherd.

1. A *Shepherd, having driven his ſheep into* a grove of Oaks, *laid his coat under an Oak, and went up into it, and* beat down the acorns.
2. *And the ſheep, as* they ate the acorns, *ate up his cloaths too at unawares.*
3. *But when the ſhepherd was come down, and* ſaw that which was done.
4. *O ye moſt naughty living Creatures, ſaith he, ye afford fleeces and cloaths for others, and filch away even my coat from me, which feed you.*
5. Mor. *The fable ſignifieth, that many men out of madneſs, do kindneſſes to thoſe that nothing belong to them, and* do miſchief to thoſe of their own houſe.

202. Of the Neat-herd.

1. A *Neat-herd feeding* a herd of Cattle, *loſt a Calf, and looking up and down all the deſart,* he ſpent much time in ſeeking it.
2. *When he could find nothing, he vowed to* Jupiter, *that if he would but ſhew him the thief which had taken his Calf, he would ſacrifice a kid to him.*
3. *But as he went into an oak grove; he found his calf to be devoured by a Lyon.*
4. *Then* trembling, and ſore agaſt, *he* lifted up his hands towards heaven *and ſaid:*
5. *O maſter* Jupiter, *I promiſe that I would give thee a kid, if I might find the thief; and* now I engage to ſacrifice a bull *to thee, if I may eſcape* his hands.
6. Mor. *The fable is againſt unfortunate men who whilſt they want any thing, pray that they may find it; and when they have found it,* ſeek to be quit of it.

199. *De Columba & Cornice.*

1. COlumba in *columbario* quodam nutrita, *fœcunditate superbiebat*,
2. Cornix verò, ea audita, ait, Heus tu, *define hac re gloriari*; quòd plures paris, eò plus mœroris accumulas.
3. *Mor.* Fabula significat, ex famulis quoque, eos esse infeliciſſimos, qui *in ſervitute multos filios faciunt.*

200. *De Divite.*

1. DIves duas habens filias, altera mortua *præſtens* conduxit.
2. Cum verò altera filia dixiſſet, Ut nos miſeræ, ad quas pertinet luctus, lamentari neſcimus? hæ verò *non neceſſaria* ſic vehementer plangunt.
3. Mater ait, nè mirare filia, ſi hæ ità lamententur, nam *nummorum gratiâ id agunt.*
4. *Mor.* Fabula ſignificat, nonnullos homines ob avaritiam, non vereri *alienis calamitatibus quæſtum facere.*

201. *De Paſtore.*

1. PAſtor actis in *quercetum* quoddam ovibus, ſtrata ſub quercu veſte, aſcendit, & *fructum decutiebat.*
2. Oves verò *inter edendum glandes*, neſciæ & veſtes una devorarunt.
3. At cùm paſtor deſcendiſſet, & *quod erat actum vidit.*
4. O peſſima, ait, animalia, vos cæteris vellera ac veſtes præbetis, à me verò qui vos nutrio, & veſtem ſurripitis.
5. *Mor.* Fabula ſignificat, pleroſque homines ob dementiam eos qui nihil ad ſe attinent, beneficio afficere; & *in domeſticos mala operari.*

202. *De Bubulco.*

1. BUbulcus *armentum taurorum* paſcens amiſit vitulum; luſtrando omnem ſolitudinem, *indagando, moram traxit.*
2. Ubi invenire nihil potuit, precatus eſt *Jovem*, ſi furem, qui vitulum cepit, oſtenderit, hœdum in ſacrificium oblaturum.
3. Cæterum proficiſcens in quercetum quoddam invenit à leone devorari vitulum.
4. *Trepidus* igitur *& perterrefactus, elevatis manibus ſuis in cœlum*, ait.
5. O domine *Jupiter*, promiſeram tibi hœdum me daturum eſſe, ſi futem invenirem: nunc *taurum* tibi *recipio ſacrificaturum*, ſi *hujus manus effugero.*
6. *Mor.* Fabula in homines infortunatos, qui dum quippiam amiſerint, precantur ut inveniant; cum invenerint, *quærunt effugere.*

203. Of the Eagle.

1. AN Eagle *sate upon the Rock*, ready to catch a Hare.
2. *But one hit her* with an Arrow, *which went into her, but the* notch with the feathers stood before her eyes; *which when she saw, she said*:
3. *And* this is another grief to me, *that I must die by my own feathers.*
4. Mor. *The fable signifieth, that* it is a hard case, *when one is* endangered by his friends.

204. Of the Worm and the Fox.

1. A *Worm that* was hid under the dirt, *said to all the living Creatures, I am a Physician*, well skilled in physick, such a one as Pæon, *the Gods Physician.*
2. *And how, quoth the Fox, seeing thou cures others, dost thou not cure thy self, being lame?*
3. Mor. *The fable signifieth, that* unless experience be forth-coming all talking is to no purpose.

205. Of the Hen that laid golden Eggs.

1. ONe *having a Hen that laid golden Eggs, supposing that* a mass of gold *was in her, found her, when she was killed, to be like other hens.*
2. *This man hoping to find much wealth*, was deprived even of that little
3. Mor. *The fable signifieth, that one must be content with what he hath* and avoid unsatiableness.

206. Of the Wolf and the old Woman.

1. A *Hungry Wolf* went about, seeking meat.
2. *And going to a certain place, he heard a little child crying, and an old woman saying to it*, Give over crying; *or if not, I will give the* within this hour *to the wolf.*
3. *The wolf therefore thinking, that the old woman spake in earnest*, expected till the hour was near spent.
4. *But when the evening was come, he heard the old woman again*, speaking fair to the child *and saying*:
5. *If the Wolf come hither, we will kill him, child.*
6. *When he heard these things, the wolf said, as he went, in this Cottage* they say one thing and do another.
7. Mor. *The fable is against men*, whose deeds are not answerable to their words.

203. *De Aquila.*

1. SUper petrâ aquila sedebat, *leporem captura.*
2. Hanc autem quidam *percussit sagitta*, quæ intra ipsam ingressa est, sed *crena cum pennis ante oculos stabat*; quam cùm vidisset, aiebat:
3. Et, *hoc mihi altera mœstitia*, quòd propriis pennis peream.
4. *Mor.* Fabula significat, *durum esse*, cùm quis *à suis pericula patiatur.*

204. *De Verme & Vulpe.*

1. QVi *sub cœno celabatur* vermis, super terram egressus dicebat omnibus animalibus, Medicus sum, *medicaminum doctus, qualis est Paon* deorum medicus.
2. Et, quomodo, ait vulpes, alios curans, teipsum claudum non curas?
3. *Mor.* Fabula significat, *nisi præsto experientia fuerit, omne verbum inane esse.*

205. *De Gallina auripara.*

1. GAllinam quis habens ova aurea parientem, ratus intra ipsam *auri messam* inesse, occidam aliis gallinis similem reperit.
2. Hic multum sperans invenire divitiarum, & *exiguis illis privatus est.*
3. *Mor.* Fabula significat, oportere contentum esse præsentibus, & *fugere inexplebilitatem.*

206. *De Lupo & Vetula.*

1. LUpus esuriens *circuibat quærendo cibum.*
2. Profectus autem ad locum quendam, audivit lugentem puerulum, eique dicentem anum; *Desine plorare*; sin minus, *hac hora* tradam te lupo.
3. Ratus igitur lupus feriò loquí aniculam, *expectabat ad multam horam.*
4. Sed cum advenisset vespera, audivit rursus anum *blandientem puerulo*, ac dicentem.
5. Si venerit lupus huc, interficiemus eum, fili.
6. His auditis lupus eundo dicebat, in hoc tugurio *aliud dicunt, aliud faciunt.*
7. *Mor.* Fabula quadrat in homines, *quorum facta verbis non respondent.*

207. Of the Gnat and the Lyon.

1. A *Gnat coming to a Lyon, said, I am neither afraid of thee, neither art thou stronger than I,*

2. *Dost thou think that I have less strength, because thou* rendest with thy paws, *and biteſt with thy teeth?*

3. *This a woman can do, that fighteth with a man.*

4. *But I am far stronger than thee.*

5. *And, if thou wilt, let us come to the fight.*

6. *And when she had* sounded the Trumpet, *the gnat stuck upon him, biting his ſmooth cheeks about his noſtrils.*

7. *Now the Lion tore himſelf with his own paws, till he was vexed,*

8. *But the gnat, when she had overcome the Lyon, after she had ſounded her Trumpet, and* ſung a ſong of triumph, *flew away.*

9. *But when she was to be devoured, being entangled in a ſpider's web, she lamented, that she having fought with the ſtrongeſt, ſhould be killed by a Spider, a mean kind of living Creature.*

10. Mor. *The fable is againſt thoſe, that vanquiſh great ones, and are vanquiſhed by little ones.*

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THE END.

207. *De Culice & Leone.*

1. CUlex accedens ad leonem ait, Neque timeo te, neque fortior me tu es.
2. Minus mihi adesse virium ideo existimas, quòd *laceris unguibus*, & dentibus mordeas.
3. Hoc & fœmina cum viro pugnans facit.
4. Ego verò longè [illegible]
5. Si vero vis, veniamus ad pugnam.
6. Et cum *tuba cecinisset*, culex inhæsit, mordens circa nares ipsius lævas genas.
7. Leo autem propriis unguibus dilaniavit seipsum; donec indignatus est.
8. Culex autem, victo leone, cum sonuisset tuba, & *epinicium cecinisset*, evolavit.
9. Aranea vero vinculo implicitus cùm devoraretur, lamentabatur, quod cum maximis pugnans, à vili animali aranea occideretur.
10. *Mor.* Fabula in eos, qui prosternunt magnos, & à parvis prosternuntur.

FINIS.